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# GRAMMAR

OF THE

# *MALAYAN LANGUAGE,*

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OF THE

# *MALAYAN LANGUAGE,*

WITH

## AN INTRODUCTION AND PRAXIS.

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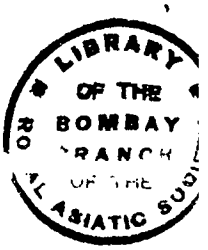


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*AUTHOR OF THE MALAYAN DICTIONARY, AND OF THE HISTORY OF SUMATRA.*

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# INTRODUCTION.

THE MALAYAN, or, according to the pronunciation of the natives, the *Malāyu* language (of which a DICTIONARY was lately, and a GRAMMAR is now offered to the public) prevails throughout a very extensive portion of what is vaguely termed the East-Indies, including the southern part of the peninsula beyond the Ganges, now bearing the name of the MALAYAN peninsula, together with the islands of SUMATRA, JAVA, BORNEO, CELEBES, and innumerable others, as far to the eastward as the MOLUCCAS, emphatically termed the Spice-islands, to the southward, as the island of TIMOR, and to the northward, as the PHILIPPINES; forming collectively the MALAYAN archipelago. This great insular region may also not inaptly receive the appellation of the *Hither* POLYNESIA, as distinguished from the *Further* POLYNESIA or vast expanse of South-sea islands, between which, NEW GUINEA may be considered as the common boundary. The name of POLYNESIA, as applied to this tract, was first used by M. DE BROSSES, and afterwards adopted by the late Mr. A. DALRYMPLE.

It must at the same time be understood that the islands of this archipelago, for the most part, especially those of the larger class, and the peninsula itself, have also their own peculiar languages, (whether radically differing or not, will be hereafter examined) spoken by the inhabitants of the inland country, whilst the

Malayan is generally employed in the districts bordering on the sea-coasts and the mouths and banks of navigable rivers. It is consequently the medium of commercial and foreign intercourse, and every person, of whatever nation, who frequents a port of trade must negociate his business in this tongue, either speaking it himself or employing an interpreter. From hence it is that, by comparison with a similar prevalence of a dialect of Italian or Catalonian along the shores of the Mediterranean, it has commonly received the appellation of the *lingua franca* of the East. On the continent of India however it has not obtained any footing, or is known only to those merchants and seamen who are engaged in what is denominated the Eastern trade.

That the Malayan language has obtained this extensive currency is attributable in the first place to the enterprising and commercial character of the people, who either by force of arms or in the spirit of mercantile speculation, have established themselves in every part of the archipelago convenient for their pursuits; and perhaps in an equal degree, to the qualities of the language itself, being remarkably soft and easy of pronunciation, simple in the grammatical relation of its words, and in the construction of its sentences, plain and natural. The attention indeed to smoothness of utterance is so great that not only, in the formation of derivatives, letters are systematically changed in order to please the ear, but also in words borrowed from the continental tongues, the Malays are accustomed to polish down the rougher consonants to the standard of their own organs.

As a written language the Malayan has been cultivated with no inconsiderable degree of care, and however the dialects as spoken may vary from each other in the sound of certain vowels (as will be noticed particularly in the GRAMMAR), or by the adoption

adoption of local and barbarous terms from the inland people or from Europeans, there is a striking consistency in the style of writing, not only of books in prose and verse, but also of epistolary correspondence, and my own experience has proved to me that no greater difficulty attends the translation of letters from the princes of the *Molucca* islands, than from those of *Kedah* or *Tranggānu* in the peninsula, or of *Menangkābau* in SUMATRA. Nor is this uniformity surprising when we consider that none of the compositions in their present form can be presumed more ancient than the introduction of the Mahometan religion in the fourteenth or, at soonest, the thirteenth century, at which period the Arabic mode of writing must likewise have been adopted; for although it cannot be doubted that the Malays, as well as the other natives of these countries, made use of a written character previously to that great innovation, yet the general style of composition must have received a strong tincture from its new dress, and this Arabian garb being similar throughout the different islands, we are naturally led to expect a more marked resemblance in the language so clothed than in the original nakedness of the oral dialects.

The antiquity of these dialects we are entirely without the means of ascertaining, so modern is the acquaintance of Europeans with that part of the East. The earliest specimen we possess is that furnished by the circumnavigator PIGAFETTA, the companion of Magellhan, who visited the island of *Tedōrī* in the year 1521, and whose vocabulary, in spite of the unavoidable errors of transcription and printing, accords as exactly with the Malayan of the present day as those formed by any of our modern travellers, and proves that no material alteration in the tongue has taken place in the course of three centuries. In the vocabulary

vocabulary collected by the Dutch navigators at *Ternāti*, in 1599 ("servant de promptuaire à ceux qui y désirent naviguer, car la langue *Malayte* s'use par toutes les Indes Orientales, principalement ez Molucques") we equally find an entire identity with the modern dialect.

Having described the language as confined in general to the sea-coasts of those countries where it is spoken, and consequently as that of settlers or traders, we are naturally led to inquire in what particular country it is indigenous, and from whence it has extended itself throughout the archipelago. Many difficulties will be found to attend the solution of this question, partly occasioned by the bias of received opinions, grounded on the plausible assertions of those who have written on the subject, and partly from the want of discriminating between the country from whence the language may be presumed to have originally proceeded, and that country from whence, at a subsequent period, numerous colonies and commercial adventurers issuing, widely diffused it amongst the islands whose rich produce in spices, gold, and other articles attracted their cupidity.—From the peninsula especially, where trade is known to have flourished for several centuries with extraordinary vigour and to have occasioned a correspondent population, these migrations took place, and it was natural for those travellers who in early times visited *Malacca*, *Johor*, and other populous towns in that quarter, to bestow on it the appellation of the MALAYAN peninsula, or (with much less propriety) the peninsula of *Malacca*, and to consider it as the mother country of the Malays, which in fact it is with respect to the colonies it has so abundantly sent forth. But subsequent investigation has taught us that in the peninsula itself the MALAYS were only settlers, and that the interior districts, like those of

of the islands in general, are inhabited by distinct races of men. Among these are the *ōrang benūa* or *aborigines* noticed by Mr. RAFFLES in his valuable paper on the *Maláyu* nation, printed in the Asiat. Res. vol. xii. " The Malays (says this gentleman, whose recent appointment to a situation of as great trust and importance as a nation can confide to an individual, justifies the opinion that in a former work I had an opportunity of expressing with regard to his talents) seem here to have occupied a country previously unappropriated; for if we except an inconsiderable race of *Caffries*, who are occasionally found near the mountains, and a few tribes of the *ōrang benūa*, there does not exist a vestige of a nation anterior to the Malays, in the whole peninsula. As the population of the *Malay peninsula* has excited much interest, my attention has been particularly directed to the various tribes stated to be scattered over the country. Those on the hills are usually termed *Samang*, and are woolly headed; those on the plain, *ōrang benūa*, or people belonging to the country; the word *benūa* being applied by the *Malays* to any extensive country, as *benūa China*, *benūa Keling*: but it appears to be only a sort of *Malay* plural to the Arabic word *ben* or *beni*, signifying a tribe. The early adventurers from Arabia frequently make mention in their writings of the different tribes they met with to the eastward, and from them most probably the Malays have adopted the term *ōrang benūa*." From the paucity of their numbers as here described we are led to remark that they must have been reduced in an extraordinary degree, either by wars or by proselytism (which tends to confound them with the Malays) since the days of the Portuguese government. I must further take the liberty of observing with respect to the word بنوا *benūa*, (as being of importance in the present investigation)

 that

that it is entirely unconnected with the Arabic بني *benī* "sons or tribe," from which it cannot be derived by any rule or analogy whatever; but is, on the contrary, a genuine Malayan term, signifying "country, region, land," or one of those radical words which the Malayan has in common with the other East-insular or Polynesian languages, being found not only in the *Bisaya* and other dialects of the Philippines, but also in the South-sea languages under the form (differing more in appearance than reality) of "*whennua*" and "*fenua*." To render it applicable to "persons," the word *ōrang* must be prefixed, and *ōrang benūa* signifies literally and strictly "the people of the land," as distinguished from foreign settlers or invaders; and this phrase alone affords no weak proof (if others were wanting) that the Malays do not regard themselves as the original inhabitants, but as the occupiers only, of the country.

In the neighbouring island of SUMATRA, on the contrary, the kingdom which occupies the central part and claims a paramount jurisdiction over the whole; which in ancient times was of great celebrity, and even in its ruins is the object of superstitious veneration with all descriptions of inhabitants; this kingdom of *Menañgkābau* is entirely peopled with MALAYS, the language there spoken is *Malayan* only, and no tradition exists of the country having ever been inhabited by any other race. So strong indeed is the notion of their own originality, that they commence their national history with an account of Noah's flood, and of the disembarkation of certain persons from the Ark, at a place between the mouths of *Palembang* and *Jambi* rivers, who were their lineal ancestors; which belief, however futile, serves to shew that they consider themselves as the *ōrang benūa* or people of the soil, *indigenæ non advenæ*.

From

From such a Malayan country rather than from any maritime establishments, which always bear the stamp of colonization, we might be justified in presuming the Malays of other parts to have proceeded in the first instance; but it happens that we are not obliged to rest our opinion upon this reasoning from probabilities, for we have in support of it the authority of the native historians of the peninsula, the most distinguished of whom assert in positive terms that the earliest *Malayan* settlers there, by whom the city of *Siñga-pūra* was founded at *ūjong tānah* or "the extremity of the land," in the twelfth century, migrated in the spirit of adventure from SUMATRA, where they had previously inhabited a district on the banks of the river *Malāyu*, said, in the style of mythology, to have its source in the mountain of *Mahā-mērū*. For some details respecting this emigration, the transactions that succeeded, the expulsion of the Malays from *Siñga-pūra*, in the reign of their fifth king, *Srī Iskander Shāh*, by the forces of the king of *Majapāhit*, at that time the principal monarch of JAVA, their founding the city of Malacca in 1253, and also respecting the connexion still understood to subsist between *Manañgkābau* as the parent state, and that of *Rembau*, a district situated inland of *Malacca*, "the *raja* of which, as well as his officers receive their authority and appointments from the Sumatran sovereign," I must take the liberty of referring the reader to the History of SUMATRA (ed 3. p. 325 to 345), in which he will find the authorities for what is here advanced, collected and discussed. It is not however to be confidently expected that an opinion so much at variance with those hitherto prevailing on the subject, will be adopted without further and strict investigation. To the advocates for the superiority of the Malays of the peninsula and of their language over

over what they term provincial dialects, I have only to say that it is by no means my intention to contest that superiority, however ideal, which may have been acquired by a more extensive intercourse with other nations, but only to state the grounds for a belief that the generic name of *Malāyu*, now so widely disseminated, did not in its origin belong to that country, but to the interior of the opposite island, where, in the neighbourhood of the mountain of *Sūñgei-pāgū*, so celebrated for its gold mines, and from whence rivers are said to flow towards either coast, it is found as a common appellative at this day, and particularly belongs to the great tribe of *Sūñgei-pāgū Malāyu*, of whom an account is given in the work of VALENTYN, v deel, "Beschryvinge van Sumatra," p. 13, 14.

In discussing this subject it becomes necessary for me to observe upon some passages in a paper "on the Languages and Literature of the Indo-Chinese nations" printed in vol x. of the Asiat. Researches. The untimely and unfortunate loss of its ingenious author, under circumstances the most favourable for the prosecution of his inquiries, I deeply regret, and the more pointedly as I feel myself called upon, in defence of my own, to question the correctness of several of his opinions that appear to have been too hastily adopted, and which I wished him to have brought to the test of local knowledge. "The *Menangkábow* race (he states) who seem at an early period to have ruled the whole island of *Sumatra*, whose chief assumes the title of *Maha Raja* of *Rajas*, and derives his origin from *Lankapura*, speak a dialect of *Malayu* which differs considerably from that of the peninsula; but which seems, as far as I can judge, to coincide in many respects with the *Jawa* or Javanese language. The *race* have probably derived their origin from *Langkapura* in

in *Java*." In support of Dr. LEYDEN's favourite system, the object of which is to derive the language and literature of the Malays from JAVA, the dialect of *Menañgkābau* is here asserted to have much more affinity to the Javanese than to the Malayan of the peninsula; but all who are acquainted with these countries must know that the Javanese, although a radical affinity exists and many words are common to both, is a distinct language from the Malayan, not reciprocally understood by the natives (the Javans usually acquiring the latter for the purposes of intercourse), and written in a different character; whilst, on the contrary, the dialect of Malayan spoken in SUMATRA differs from that of the peninsula in pronunciation merely or the more or less broad terminating vowels, as remarked by Mr. RAFFLES. It must further be remarked that in the same page where Dr. LEYDEN read that the *Maharaja* derived his origin from *Lañgkapūra* (Hist. of Sum. p. 340) he must have likewise seen that it is situated (according to the pompous edict, and whether imaginary or not is of little importance) between *Palembang* and *Jambī*, on the eastern coast of SUMATRA, and by no means on *Java*, where no such name is to be found.

It is not a little remarkable that in the correspondence of the Malays, and I allude especially to the chiefs of the various districts of the peninsula, whose letters I possess in great numbers, the term "*malāyu*," as applied to themselves or other eastern people, very rarely occurs, and that instead of it they familiarly employ the phrase of *ōrang de-bāwah añgin*, signifying the "leeward people," or literally, "the people beneath the wind," in contradistinction to the *ōrang de-ātas añgin*, "windward people," or those "above the wind." From whence this meteorological rather than geographical distinction has arisen, or upon what

principle of trade wind or monsoon it is to be justified, I am unable to determine; nor is the consideration of equal moment with that of ascertaining the region to which the distinction is applied. The earliest notice of it is to be found in the ASIA of DE BARROS, sixth Book of the second Decade, where we are told that "previously to the founding of the city of *Malacca*, that of *Siñga-pūra* was resorted to by the navigators of the western seas of India, as well as by those of countries lying to the eastward of it, such as *Siam*, *China*, *Chiampa*, *Camboja*, and the many thousand islands scattered over the eastern ocean. On these two regions of the globe the natives (of the eastern part) bestow the appellation of *de-bawah añgin* and *atas añgin*, signifying below the wind and above the wind, or Western and Eastern. For as the principal navigation in these seas is either from the Bay of Bengal, on the one side, or from the great gulf which extends itself towards the coasts of China and far to the northward, on the other, they with reason considered that quarter in which the sun rises, the upper, and that in which he sets the nether side with respect to the situation of *Siñga-pūra*." Unfortunately however for this plausible solution it happens that the Portuguese historian, who was not locally acquainted with the country, has misconceived the relative circumstances, which are exactly the reverse of what he has stated, the leeward people being situated, not towards the setting but the rising sun. By VALENTYN, the elaborate Dutch oriental historian, who composed his great work on the spot, we are informed (v. deel, Beschryvinge van *Malakka*, p. 310) that "the Malays are commonly named *ōrang de-bāwah añgin*, leeward people or easterlings, and the inhabitants of the western countries, especially the Arabians, *ōrang atas añgin*, windward people or westerlings;"

terlings;" but he does not attempt to explain the meaning of the terms, or to assign any grounds for the distinction. These two authorities being thus obviously at variance with regard to the specific application, it becomes necessary to have recourse to that of the natives themselves, by whom the terms are so frequently employed. In a book containing a digest of their ceremonial law, founded on the precepts of the *korān*, the following passage presents itself: "*Pada segala negrī īang de-bāwah añgin ōrang meng-korban-kan karbau ītu ter-afzal deri-pada lembū* in all the countries beneath the wind the people sacrifice the buffalo in preference to the ox." Now as it is well known, and will be admitted, that the *karbau* or buffalo is the animal usually killed both for food and sacrifice in the farther East, and that, on the other hand, it is not a native of Arabia, it follows that the *negrī de-bāwah añgin* must apply to the former, and cannot to the latter or western country.

To my readers in general, who have not formed any previous opinion, I should deem it unnecessary to adduce further proofs, but as some of my friends abroad, to whom I proposed a question on the subject of these relative terms, furnished me with explanations not very consistent with each other, one of them (whose practical knowledge of the language as well as the manners of the natives has seldom been equalled) assuring me that they referred to the superior and inferior ranks of people in society, I shall transcribe a passage or two from the correspondence of the Malayan princes of the peninsula, which may perhaps be thought decisive. "*Govrandōr pūlau pīnang īang memegang parentah kompanī dan īang menōlong rāja-rāja de-bāwah añgin īni dan mashūr-lah wartā-nia de-bāwah añgin dan de-ātas añgin* the governor of *Pūlo Pīnang* who exercises the authority

authority of the Company; who gives assistance to the chiefs of *these* leeward countries, and whose fame is celebrated both beneath the wind and above the wind." And again: "*Ada shēkh tīga īang andak pūlang ka àrabī maka andak-lah anak kīta tōlong tumpang-kan ka-pada kapal īang andak pergi ka-sablah atas añgin sāna* there are three *sheiks* who wish to return to Arabia. Will my son have the goodness to assist them with a passage by a ship proceeding towards *those* windward (western) parts?" Here at least there can be no ambiguity with respect to the geographical appropriation of the term.

On the western coast of SUMATRA the name of *ōrang atas añgin* is commonly applied to the inhabitants of a maritime district in the neighbourhood of the country from whence the principal quantity of gold is procured, and has been generally understood to have a reference to the direction of the westerly monsoon, supposed to vary several points above and below *Indra-pūra.* Suspecting however that this might have been an opinion gratuitously adopted, or an accommodation of the fact to the etymology, I requested MR. CHARLES HOLLOWAY, an intelligent gentleman, then chief of *Padang*, to let me know the acceptation of the phrase amongst the inhabitants of that place, situated as it is within the district of which we are speaking. To this he replied, that "the *atas añgin* people were not considered as *ōrang dārat* or "natives of the land," like those of *Menañgkābau*, but generally as adventurers, being a mixture of all nations, residing at the mouths of the rivers and along the sea-shore, from *Ayer Ajī* as far to the northward as *Bārūs*, where the Achinese territory commences; and that a *Menañgkābau* man would feel very indignant at being confounded with people of this description:" from whence it is evident that they have

have no claim to be excepted from the foregoing definition of western foreigners, or settlers from Arabia, Persia, and the coasts of the peninsula of India, attracted by the richness of the trade, and intermixed with the natives of the country by marriages, or rather, perhaps, in these days, the progeny of such mixture.

Upon the subject of these terms MR. RAFFLES has judiciously observed to me that in their collective sense they are equivalent to the Arabic expression عربو اعجم *àrabu ājem*, denoting all mankind, as Greeks and Barbarians, Jews and Gentiles; which is perfectly true as to the universality, but the Malays do not, in imitation of those arrogant phrases, assume to themselves a superiority over the rest of the world; for however, as Mahometans, believing in one God, they might be inclined to rank themselves above all polytheists, this sentiment cannot apply to other Mahometans of the continent of India, much less to their religious instructors the Arabians. Their expression must be considered as a mere local designation, serving to draw a line between the countries and people situated to the eastward of *Achin*-head or entrance of the straits of *Malacca*, who are the *ōrang de-bāwah aṅgin*, and those situated to the westward of that meridian, who are the *ōrang de-atas aṅgin*. Precision, at the same time, is not to be looked for in matters of this nature, and I am unable to determine whether PEGU, SIAM, CAMBOJA, COCHIN-CHINA, and CHINA itself are in fact understood to be comprehended in the former division, or whether it is restricted (as seems from their writings the more probable) to the Malayan and east-insular countries only.

The appellation of *Malāyu* is given in common both to the people and the language, but there are other terms applicable

only to the latter, of which that of *Jāwī* or *bhāsa jāwī* is the most deserving of notice, being employed in writings to denote the vernacular language of the Malays, especially that of books, as distinguished from all foreign languages. In this sense it is that the author of the مراة المومن or "Mirrour of the Faithful" (as quoted by WERNDLY) informs us that he composed his book (in the year 1009—1601) in the *bhāsa jāwī*, with the design of facilitating the knowledge of the Almighty to all searchers of divine truths who might not understand the *Arabic* or the *Persian*;" and in this sense, likewise, one of the princes of the peninsula requests the chief of *Pūlo Pīnang* to translate into the vernacular dialect a letter from the Governor General of Bengal, there not being any one in his dominions who could read Persian. Of the acceptation, therefore, of the word *jāwī* there should appear no room for doubt, although much diversity of opinion has existed with respect to its specific meaning and etymology.

Some have contended for its being a derivative from the name of JAVA; but nothing is more evident, from the whole tenour of the Malayan writings, than that the term of بهاس جاوي *bhāsa jāwī*, notwithstanding the affinity of sound, is entirely distinct from that of بهاس جاو *bhāsa jāwa* or language of JAVA. I have even met with them contrasted in the same sentence, where a thing was said to be called by one name in the *jāwī* or Malayan, and by such another in the *jāwa* or Javanese. It may likewise be observed, that although in Sanskrit and Persian it is common to form adjectives by annexing *ī* to the substantive, and to say *Bengalī*, *Hindustanī*, *Konkanī*, as applied, (no matter how vulgarly) to the languages of BENGAL, HINDUSTAN, or the KONKAN, no such formation takes place in the Malayan, nor could

could *jāwī* by any rule of grammar be a derivative from *jāwa*. Indeed it is sufficient for shewing how little stress should be laid upon the affinity of sound in this instance, to mention that the word *jāwi* is likewise the common term for "cattle," and *jāwī-jāwī* for the "*ficus racemosa*," neither of which are presumed to have been introduced from JAVA. WERNDLY confesses himself much at a loss with respect to its derivation, and after discussing several conjectural etymologies, gives it as his opinion, that if it has a connexion with the name of *jawa* or JAVA, it must have arisen from the circumstance of that name having in ancient times been applied to SUMATRA, as we learn from MARCO POLO, and which he thinks is corroborated by the Arabic term for gum benzoin or benjouin, being لبان جاوي *lubān jāwī*; whereas it is well known that the article is not produced in JAVA, but abundantly in the northern parts of SUMATRA. According to Mr. RAFFLES "the word *jahwí* is the *Malay* term for any thing mixed or crossed; as when the language of one country is written in the character of another, it is termed *b'hása jahwí* or mixed language; or when a child is born of a *Kilíng* father and *Malay* mother, it is called *anak jahwí*, a child of mixed race. Thus the *Maláyu* language being written in the Arabic character is termed *b'hása jahwí.*"

The appellations hitherto mentioned, whatever their shades of difference may be, are employed to distinguish this language from those which are foreign to it, but there are also terms which serve to distinguish the various styles (rather than dialects) of the language itself, as spoken by different ranks or classes of people in the same country. These are, the *bhāsa dālam*, *bhāsa bangsāwan*, *bhāsa dāgang*, and *bhāsa kachūk-an.*

The *bhāsa dālam* or courtly style takes its name from the word

word دالم *dālam*, signifying "a royal palace or court," and not, as has been supposed by the author of the dissertation "on the language and literature of the Indo-Chinese nations," from the preposition *dālam* "in." From this misconception of the word he was led to consider it as the "language of the interior," and to frame, as its correlative, the term *bhāsa lūar*, to denote an "exterior" or vulgar language of the coasts, which, although the words are intelligible, I can venture to say, does not exist as a phrase. (See Asiat. Res. vol. x. p. 189.) The style of courts is by no means uncommon in books, because the principal characters, both male and female, introduced in romances and heroic poems, are always of royal, if not of divine lineage, and the language they speak, as well as that in which they are addressed by their compeers and their attendants, must be suitable to the condition of such personages.

The *bhāsa bañgsāwan* or style of the politer classes of society, does not in its general tenour differ materially from that of the court, but is at the same time distinguished from it by some expressions in the former applicable only to royalty, such as تيتهٰ *tītah* or سبد *sabda* for كات *kāta* to say, سنتڤ *santap* for ماكن *mākan* to eat, برادو *ber-ādū* for تيدر *tīdor* to sleep, مڠكت *mañgkat* or هيلڠ *īlang* for ماتي *māti* deceased, defunct.

The *bhāsa dāgang*, as the term implies, is that of merchants who trade from port to port, whose language is simple in its construction, and perspicuous, as their dealings require, but less elegant and less grammatical than the preceding. It necessarily admits the use of many foreign names for articles of merchandise, such as بلدوا *belduwa* for *veludo* velvet, سقلات *sakelāt* scarlet cloth, ريل *rīal* a Spanish dollar. The language spoken by European gentlemen may be considered as belonging to this division;

division; but, respected as they are in their political capacity, when their manners accord with the dignity of their situations, they ought to adopt the style of the *bhāsa bañgsāwan*, which would be much facilitated by the habitual perusal of good writings.

The basest and most corrupt style is termed *bhāsa kachūk-an*, from كاچق *kāchuk* to jumble together, as being the mixed jargon of the *bazars* of great sea-port towns, where an assemblage of people of all nations render themselves intelligible to each other by a sort of language of convention, of which Malayan is the basis. Into this low dialect a number of European words and phrases found admittance during the time of the Portuguese domination in India, a list of which is subjoined to the Dutch and Malayan vocabulary of JUSTUS HEURNIUS, originally published in 1650; and even the superior styles are not entirely exempt from them, as the words "*tempo*," "*senhor*," "*masque*," and a few others occur in the correspondence of persons of rank. Several Dutch terms have been in like manner adopted; but, from the more confined limits of our establishments, the English innovations have hitherto been very inconsiderable. Books are in general free from the influence of these barbarisms.

Having thus described the exterior circumstances of the language, as they respect the country where it was spoken at the period of the earliest Malayan emigration on record, and those extensive regions where it prevails at the present day; as well as the appellations by which it is distinguished from other oriental tongues, both by foreigners and by the natives themselves; it now remains to examine its component parts, and to point out those more original languages from whence we may presume it

to be derived, or which have contributed to its improvement and to that degree of copiousness of which it may fairly boast.

A paper which the Asiatic Society of BENGAL did me the honour of printing in the fourth volume of their RESEARCHES, contained the ideas I had formed on this subject, and which I have not since found reason to vary from in any material point; but as some of them have been controverted and partly misunderstood, I shall here endeavour to restate more explicitly the grounds of my opinion, and to obviate such objections as have been urged to my analysis of the language.

That the words of which it consists may be divided into three classes, and that two of these are HINDU and ARABIC, has been generally admitted. The doubts that have arisen respect only the third, or that original and essential part which, to the MALAYAN, stands in the same relation as the SAXON to the ENGLISH, and which I have asserted to be one of the numerous dialects of the widely extended language found to prevail, with strong features of similarity, throughout the archipelago on the hither side of *New Guinea*, and, with a less marked resemblance, amongst the islands of the Pacific Ocean or South Sea. This language, which, in its utmost range, embraces *Madagascar* also to the westward, may be conveniently termed the POLYNESIAN, and distinguished, as already suggested, into the *Hither* (frequently termed also the *East insular* language) and the *Further* Polynesian. To shew the general identity or radical connexion of its dialects, and at the same time their individual differences, I beg leave to refer the reader to the tables annexed to a paper on the subject which I presented so long ago as the year 1780 to the Society of Antiquaries, and is printed in vol. vi.

of

of the Archæologia; also to a table of comparative numerals in the appendix to vol. iii. of Capt. Cook's last voyage; and likewise to the chart of ten numerals in two hundred languages, by the Rev. R. Patrick, recently published in Valpy's Classical, Biblical, and Oriental Journal. These, however, should be considered rather as illustrations than proofs of what has been stated, the subject requiring a more detailed examination of their respective vocabularies.

It may be asked, with what propriety the Malayan, which has been described as a language of the coasts, and contrasted with the Polynesian prevailing in the interior of the islands, can at the same time be ranked as one of its dialects; especially when upon comparison it will be found to vary much more from them than they do from each other. This cannot be better explained than by pursuing further the analogies of our own tongue. The English was in its origin a dialect of Teutonic spoken in Lower Saxony, which, at subsequent periods, has been enriched by a great accession of Norman, Greek, and other terms, and in consequence of the political prosperity of the nation, and its intercourse with foreigners, has been so changed from its primitive rude state, as to be no longer understood by the inhabitants of that country which gave it birth. Let us now suppose large establishments of English merchants settling at Embden, Bremen, Hamburgh, and Lubeck, and there becoming of so much commercial importance as to render their own the general language of communication with traders from all other parts. Under such circumstances the English would be to the natives of Lower Germany (assuming that these have remained stationary) what the Malays are to the ancient population of the islands; children of the same stock, but estranged

estranged from their brethren by the acquisition of foreign habits, and again frequenting them under the advantages of their new condition.

In one respect, however, the analogy fails; for whilst we possess some historical account of the expeditions which contributed to people Great Britain with its present race, we are entirely without record or tradition of the course of population amongst these islands, prior to the comparatively modern passage of the Malays from SUMATRA to the opposite shores of the peninsula, at a period when their language had already received those accessions which distinguish it from the generality of the insular dialects. Whether, in times much earlier, tribes of *Battas*, *Rejangs*, or *Lampongs* migrated to *Java*, *Borneo*, and the *Moluccas*, or whether the current ran in a contrary direction and conveyed inhabitants to SUMATRA from the more eastern islands, must remain to be decided upon grounds of general probability alone, although some of the superstitious tales of the natives of the Philippines point to the former as the birth-place of the parents of the human race. (Hist. of Sumatra, ed. 3. p. 302.) But whatever pretensions any particular spot may have to precedence in this respect, the so wide dissemination of a language common to all, bespeaks a high degree of antiquity, and gives a claim to originality as far as we can venture to apply that term, which signifies no more than the state beyond which we have not the means, either historically or by fair inference, of tracing the origin. In this restricted sense it is that we are justified in considering the main portion of the Malayan as original or indigenous; its affinity to any continental tongue not having yet been shewn; and least of all can we suppose it connected

nected with the monosyllabic or Indo-Chinese, with which it has been classed.

What has been said will I trust be thought sufficient for defining the language to which this radical portion belongs. I have been the more anxious to make myself clearly understood, because on a former occasion I appear not to have satisfied the mind of the ingenious author of the paper on the languages and literature of the Indo-Chinese nations, who introduces the following remark: "In another paper published in the Archæologia, vol. vi. this author has successfully exhibited a variety of instances of coincidence, both in sound and signification, between the *Malay* and several of the eastern dialects. By attempting to prove too much, however, I apprehend that he has failed essentially. He has pointed out a few coincidences, but has left the mass of the language totally unaccounted for; and as the few coinciding words may all have been derived from a common source, it is perhaps a more natural inference to conclude that they have all been modified by some general language, than, with SIR WM. JONES, to determine that the parent of them all has been the *Sanscrit*." I confess that this passage does not convey to my apprehension any very precise idea of the writer's meaning, nor do I see, as I much wish, in what the force of the objection consists. Can he have deemed it necessary for the support of my conclusions that every coinciding word in these dialects of the Polynesian should be enumerated? That indeed would have been attempting too much. The dictionaries of *Tagala*, *Bisaya*, *Pampanga*, and other PHILIPPINE languages are voluminous, and a considerable proportion of the number of words they contain is similar to those spoken in SUMATRA. To have introduced them in a paper read to a learned society would

have led me beyond all reasonable bounds; and yet in omitting to do it, "*I* have left the *mass* of the language totally unaccounted for." That they "may all have been derived from a common source" can scarcely admit of a question; but what ground is thence afforded for controverting my position that the Malayan, in its original unmixed state, was one of its streams? That common source he has not pointed out, and an investigation of the component parts of the language as we now find it, does not demand it from me; for who in ascertaining the etymology of our own tongue is required to discover the origin of the Teutonic dialects?

It is necessary to observe, with regard to the Polynesian or general East-insular language, that it does not include those spoken by the description of people termed *Papūa* and *Samang* by the Malays and *Negritos* by the Spaniards of Manilla, whose crisp or frizzled (rather than woolly) hair and dark skins, point them out as a race totally distinct from the yellow complexioned, long haired natives of whom we are speaking. These, as well as the *Haraforas* and other savage tribes found in several parts of the Archipelago, present a subject of research as curious as it is obscure, but not being immediately connected with the Malays or their language, they do not come within the scope of this discussion.

We shall now direct our attention to those accessory tongues from whence the Malayan acquired such a degree of improvement, as removed it from the general level of the other cognate dialects, and gave it a decided predominance in that part of the East. Of these the earliest as well as the most important appears to have been, either directly or mediately, that great parent of Indian languages, the venerable SANSKRIT, whose influence

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is found to have pervaded nearly the whole of the Eastern (and perhaps also of the Western) world, modifying and regenerating even where it did not create. That the intercourse, whatever its circumstances may have been, which produced this advantageous effect on the Malayan, must have taken place at an early period, is to be inferred not only from the deep obscurity in which it is involved, but also from the nature of the terms borrowed, being such as the progress of civilisation must soon have rendered necessary, expressing the feelings of the mind, the most obvious moral ideas, the simplest objects of the understanding, and those ordinary modes of thought which result from the social habits of mankind; whilst at the same time it *is not to be understood*, as some have presumed to be the case, that the affinity between these languages is radical, or that the latter is indebted to any HINDU dialect for its names for the common objects of sense. It is proper also to remark, that in some instances the words so borrowed do not preserve the exact signification they bear in the original, but acquire one more specific; as سقتي *saktī* which in *Sanskrit* denotes "power," is restricted in Malayan to "supernatural power," and ڤوترا *putrā* signifying "a son," is applied only to the "son of a royal personage."

When in a paper written in the year 1793 I pointed out "the traces of the HINDU language and literature extant amongst the MALAYS," I presumed the discovery to be original, but soon learned that I had been anticipated in my observation by the revered president and founder of the Asiatic Society, who in his eighth Anniversary Discourse had already made the remark that "without any recourse to etymological conjecture, we discover that multitudes of pure SANSKRIT words occur in the principal

principal dialects of the *Sumatrans.*" Justice however to our predecessors in the study of oriental languages requires me to state, that in the preface to the Vocabulary of HEURNIUS, it is distinctly mentioned that beside several words adopted from the neighbouring dialect of JAVA, the Malayan is largely indebted to those of HINDUSTAN, and especially to the SANSKRIT or sacred language of the *Brahmans.*

An investigation of the period when, and the means by which so copious and useful a class of words was incorporated with some of the rude East-insular dialects, is a subject worthy of the talents of those able scholars whose inquiries, directed to the attainment of genuine historical and philological truth, adorn the pages of the ASIATIC RESEARCHES. From the Malays themselves, or their writings, it is to be apprehended that little information respecting facts of so ancient a date can now be procured, and if the books of the HINDUS are equally silent, we must be content to extract our knowledge from the sober examination of intrinsic evidence. With this in view I must here take the liberty of observing that much fallacious inference appears to have been drawn from the resemblance of the Sanskrit term *Malaya* to the name of the people of whom we are speaking, which has induced some persons, whose authority carries with it great weight, to consider the *Malaya dwipa* as denoting the Malayan peninsula. But with all due deference, on a point where my opinion must rest upon a comparison of those passages in the RESEARCHES or other published works, in which the term occurs, I think it will be found to belong exclusively to the *mountainous* region in the southern part of the peninsula of India, known in the provincial dialect of the country

country by the name of *Malayàlam*, as is the language by that of *Maledima*; all being derivatives from the word *malé*, signifying "a mountain."

The most obvious mode in which we might presume the language of a more civilised to have been communicated to a ruder people, whose soil abounds with valuable productions, is that of commercial intercourse, and we find accordingly, that when Europeans first visited the Malayan ports, they describe them as being crowded with vessels from the coasts of GUZERAT, MALABAR, and COROMANDEL, and with merchants from thence, as well as from all other parts of the east, established on shore, and occupying their respective *kampongs* or quarters in the *bazars*. From such habitual residence and the familiarity it must occasion, there is no doubt but that many words convenient for the purposes of trade may have been introduced, as in later days from the connexion with Europeans themselves; and it would not be fair to deny that many others of a more general nature might in the same manner have found their way; but when we pay attention to the terms which actually constitute this portion of the Malayan, and which in the Dictionary are distinguished by their proper character, we shall perceive that, for the most part, they not only belong to a class of ideas superior to what the transactions of a *bazar* would require, but also, in respect to their form and pronunciation, are stamped with the mark of the purest days of the *Sanskrit*, undebased by the corruptions of its provincial dialects; as may be instanced in the conversion of the letter *y* into *j* in the language of Bengal, *yūg* being there pronounced *jūg*, and *yujana* (a geographical term adopted by the Malays) pronounced *jujan*. For its possessing this latter quality I have (and trust I may long have) the

the living authority of Mr. WILKINS, as well as that of the writings of SIR WILLIAM JONES. Even Dr. LEYDEN, though rather an unwilling witness, admits that "the *Sanscrit* vocables adopted in *Malayu* and *Guzeráti*, are generally preserved purer in the former than in the latter;" and again, that "in many instances the *Malayu* form approaches nearer the pure *Sanscrit* than even the *Bali* itself."

This *Bali*, or *Pali*, the sacred language of AVA and SIAM, has by some been supposed, from its geographical proximity, the most likely channel through which the HINDU terms (being itself a dialect of *Sanskrit*) might have flowed into the Malayan countries; but independantly of the preceding objection, we may ask whether it is probable that, from the circumstance of vicinage, the occult and mysterious language of one country should become popular in another, whilst the ordinary language spoken by the bulk of the people should not have made any similar progress. But in fact we have strong grounds for believing that the Malayan tongue had already received its accession of *Sanskrit* terms, before the spreading of its population towards the North brought it into contact with the southern dominions of *Siam*; and since that period the two nations have almost ever been at variance. From these considerations I should strongly incline to coincide in opinion with Dr. LEYDEN, who had studied the language, that "the greater part of the words of *Sanscrit* origin found in *Malayu*, do not appear to have been introduced through the medium of the *Bali*." Yet as the discovery of truth and not the support of any system is my object, I shall produce a document lately come to my hands which will be thought of much importance in the future discussion of this question, and add materially to the argument of those

those who shall contend that the *Bali* or *Pali* has had a principal share in contributing to the dissemination of the *Hindu* language and mythology throughout the eastern islands. This document is a letter from M. A. COUPERUS,* a servant of the late

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* "MY DEAR SIR, *Calcutta, 25th Oct.* 1810.

I have the pleasure to send you a copy of two of my *Java* drawings, taken from two stones found, with more than an hundred of the same kind, in the interior part of the island. The numerous inscriptions seen on the back of many of these stones, as also on the back of several metal idols found at the same place, but of a much smaller size, are in a language of which the characters are no longer known; the language appearing to be entirely lost. A specimen of these characters, taken with the utmost possible exactness from two stones, I forward also with this. They differ in all respects from the *Javanese* and other characters in use amongst the natives of the neighbouring countries. There is no hope that we shall get any information from these natives upon subjects of antiquity, as they have no proper records, nor have they preserved any branch of learning, which they, or those inhabitants who in old times worshipped the idols, undoubtedly possessed. I have proofs that they had even a knowledge of astronomy; but the present inhabitants are in respect of arts and sciences, most ignorant and superficial beings. I had hopes that some learned gentleman or *Bramin* here in Bengal would have been found able to ascertain the language of the inscriptions, but it appears that the characters are also unknown in Bengal; which I consider as a great loss to letters, as the inscriptions are so very numerous and almost all perfectly visible: and I have no doubt that some interesting historical events would be discovered. Amongst the idols found in *Java* there are many of *Brahma*, *Visnu*, and other inferior deities of the *Hindûs;* so that all the benefit history has gained by this discovery is, that it proves beyond doubt that the inhabitants of *Java*, in very remote times, were idolaters of the *Brahma* sect. A native of the *Lampung* country (in *Sumatra*) seeing some of those figures at my house in Batavia, informed me that many similar stones and figures are to be seen in the interior part of *Lampung*. The same information I got from an inhabitant of the *Mūsi* country (inland of *Palembang*) who had travelled through the *Lampung* district, and had seen similar monuments there.

Very

late Dutch East-India Company, and a distinguished member of the Batavian philosophical society, addressed to my friend MR. CHARLES HOLLOWAY of *Bencoolen* (from whom I received it), accompanied with two well executed drawings made from stone images of *Siva* or *Mahadeva*, and *Bhavani*, under the appellations of *Bhairava* and *Batu-Bharavé*, and also with copies of long inscriptions carved upon the back of these or similar images. The characters and language of the inscriptions are stated to be equally unknown to the natives of the interior of *Java* (where they were found) and to the *Brahmans* of BENGAL to whom he had shewn them. But upon examination the characters prove to be no other than the square *Pali*, considered as sacred in the *Birma* or *Ava* country, and in *Siam*. Of this my late worthy and ingenious friend COL. M. SYMES, in his account of an embassy to *Ava*, gives a specimen, taken from a beautiful manuscript containing an account of the ceremony used in the consecration of *rhahaans* or priests; which *Pali* manuscript he afterwards presented to EARL SPENCER, and is now in the magnificent library of that nobleman. Being myself so fortunate as to possess an original alphabet and other materials for ascertaining the language of the inscriptions, I hope (with the aid of MR. WILKINS) to succeed in translating them,

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Very probable it is that the inhabitants of both islands, *Java* and *Sumatra*, before they had embraced the Mahometan faith, were of the religion of *Brahma*. Will you let me have for a moment again the letter from Mr. Marsden, in order to peruse the requests of that learned gentleman, and should I be able to furnish him with any information, I shall be happy to embrace the opportunity.

I remain, &c.

*To Charles Holloway, Esq.* A. COUPERUS."

*Calcutta.*

them, and although not so sanguine as M. COUPERUS in the expectation of discovering important historical documents, to be enabled at least to determine whether the *Pali* was, in ancient times, employed as the sacred or learned language of *Java* also. Images of the same kind, brought from *Balambuang*, at the southern extremity of the island, and opposite to that of *Bali*, I remember to have seen in SUMATRA; but these were without inscriptions, and did not at the time excite any particular attention. I have lately been informed that the officers commanding our troops in *Java* have frequently recognised in their marches, figures (especially of *Ganēsa*) to which they had been familiarly accustomed on the continent of India; and that no opportunities have been lost of making drawings of these as well as *fac similes* of ancient characters, wherever they have been discovered.

"It is needless (says DR. LEYDEN) to adduce further instances" (of the connexion of Malayan with *Bengáli*, from which, in truth, it is more remote than from any other Sanskrit derivative) "as the Malay history and the language itself, exhibit traces sufficiently clear, to direct us to the region with which the Malays had the most frequent intercourse, at an early period, and from which their language seems to have received the most considerable modifications, and that is the ancient kingdom of *Kalinga*. Here I am again under the necessity of dissenting from MARSDEN's opinion: he says, "It is evident that from the *Telinga* or the *Tamul*, the *Malayan* has not received any portion of its improvement." I apprehend that the express reverse of this opinion is evident; for the Malays, at this very period, know the Coromandel coast by no other name than *Tanna Keling*, the land of *Keling* or *Kalinga*: a multitude of compositions current among them profess to be translations from

the *Basa-Keling* or *Kalinga* language; and the *Malayu* language contains a great number of words that are *Tamul*, *Malayálam* and *Telinga*; though neither *Sanscrit*, *Hinduvi*, nor *Guzerati*; and a variety that are only to be found in *Telinga*, the vernacular language of the *Kalinga Desa*." Had Dr. LEYDEN favoured us with a list, however short, of these words borrowed from the *Telinga* or the *Tamul*, which have no relation to the *Sanskrit*, it would have given considerable weight to his assertion. As it is, I can only say that such have very rarely occurred in my limited examination of those languages. The word *kappal* "a ship," which I find in a *Tamul* vocabulary, is obviously the كفل of the Malays. *Lavangum*, the *Telinga* word for "cloves," can be no other than لاوغ *lāwang* or *būñga lāwang*; but surely in this instance it must be with the cultivator and not the consumer that the word originated. I should almost venture to say the same of *padaua* or *padavu* "a boat," which has a manifest affinity to ڤراو *prau* or *parau*; for how can we suppose that these islanders should borrow the most common term for their small sailing vessels from the people of a distant continent? The words راگم *rāgam* modes in music, لوگم *lōgam* imaginary divisions of the universe, کولم *kūlam* a pond, مانکم *mānikam* a precious stone, have evident marks of their importation from the *Kalinga Dēsa* or *negrī kling*, but they are at the same time a barbarous form of *Sanskrit*, and their number, I think, could not be doubled in the pages of the Malayan Dictionary.

The extensive commercial intercourse by *Kling* (*Telinga* or Coromandel) vessels, between the ports of the continent of India and those of *Achin*, *Malacca*, and others in the Straits, is matter of notoriety, and it is likewise admitted that many translations of *Hindu* stories have been made through the medium of the languages

languages of the peninsula; but it does not necessarily follow that the Malayan "received its most considerable modifications" from that quarter. It must be observed that the *Tamul*, *Telinga*, and *Kanari* (all essentially one tongue) are radically different from the *Sanskrit*, although from the abundant infusion of religious and poetical terms, they have not uncommonly been mistaken for its derivatives; and if it were to the traders of the Coromandel or Malabar coasts that it was indebted for its improvement, the words so communicated would obviously have belonged in greater numbers to the radical or vulgar portion of the language, than to the learned; and even the *Sanskrit* terms that might have found their way along with these, would have been affected by the peculiarities of orthography and pronunciation which distinguish the *Telinga* from other corruptions, and which, in fact, are observable in a few instances. But DR. LEYDEN himself bears testimony to the superior purity of those adopted by the Malays; and with respect to their number, he says (somewhat gratuitously) that a list of about fifteen examples given by me as a specimen, "might, with very little labour, have been extended to fifteen hundred, or perhaps five thousand." Upon assertions of this nature the columns of the Dictionary form the best comment.

The strongest argument however against the probability of commerce having exerted so powerful an influence and produced an effect so extensive, is to be drawn from the nature of the words themselves, which are not confined to the names of things, but more usually express moral feelings, intellectual qualities, or ideas connected with mythology. Can it be supposed that mercantile visitors should have taught these people to denote "joy" and "sorrow" by the terms *suka-chita* and *duka-chita*, "understanding"

derstanding" by *budi*, "prudence" by *bijaksana*, "loyalty" by *satīwan*, "kindred" by *kulawarga*, "time" by *kala*, "cause" by *kārna*, or "penance" by *tapa?* Much less can we persuade ourselves that the *Sanskrit* names of cities, districts, and mountains in the interior of the country (particularly of *Java*) should have been imposed by strangers of this description. Innovations of such magnitude, we shall venture to say, could not have been produced otherwise than by the entire domination and possession of these islands by some ancient *Hindu* power, and by the continuance of its sway during several ages. Of the period when this state of things existed we at present know nothing, and judging of their principles of action by what we witness in these days, we are at a loss to conceive under what circumstances they could have exerted an influence in distant countries of the nature here described. The spirit of foreign conquest does not appear to have distinguished their character, and zeal for the conversion of others to their own religious faith, seems to be incompatible with their tenets. We may, however, be deceived by forming our opinion from the contemplation of modern India, and should recollect that previously to the Mahometan irruptions into the upper provinces, which first took place about the year 1000, and until the progressive subjugation of the country by Persians and Moghuls, there existed several powerful and opulent *Hindu* states, of whose maritime relations we are entirely ignorant at present, and can only cherish the hope of future discoveries, from the laudable spirit of research that pervades and does so much honour to our Indian establishments.

That the remains of superstitions and other traces of *Hindu* occupancy should now be less frequently discernible in *Sumatra* than in *Java* and *Bali* (where the practice of the wife's burning

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on the pile of her husband, and other peculiar customs still subsist), may be the consequence of the earlier and more general prevalence of the Mahometan religion in the former island; or, it may be fair to conclude, as well from the number of idols found in the latter, as from the *Sanskrit* terms abounding in the court-language of *Java*, that it, rather than *Sumatra*, may have been the principal seat of these Hindu colonial possessions. To this supposition a strong colour is given by the ancient, though fabulous history, of which we find a translation in the Transactions of the Batavian Society. The genealogy of the sovereigns of *Java* is there deduced from *Bataru Wisnu* (Avatara Vishnu) who was their first king of the race of *dewas*, as distinguished from the kings of *men*. That by the former of these we should understand the Hindu rulers of the island, who may have been *brahmans*, and by the latter, the native princes of the country, will not be thought an improbable conjecture; and may serve to explain a distinction not otherwise reconcileable to common sense. We may further observe, that this mixture of mythology with history being highly favourable to the composition of romances, not only the *Javans* but the Malays also, notwithstanding their Mahometan prejudices, have been fonder of laying the scenes of their adventures amongst the *dewas* and *rakshasas*, than amongst the *maleikat* and *jin* (angels and demons) of their more recent superstition.

Having now considered the Malayan as having been, in its primitive state, a dialect of the *Polynesian*, and subsequently, but at a very remote and an unknown period, enriched by an accession of *Sanskrit* words, we shall find it destined, in times comparatively modern, to experience a further change in consequence of a great religious innovation which affected more or

less a vast portion of the known world. This was the spreading of the doctrine of the *koran*; not indeed rapidly, as in the west, by the aid of the sword, but with a gradual progress, the effect of persuasion rather than of force. Traders from the Arabian coasts had probably in all ages frequented the eastern seas, although no record of their voyages of an earlier date than the ninth century has been preserved; yet there is not reason to conclude that this casual intercourse had any influence upon the languages of the islands. In the twelfth century however, the new religion may be presumed to have gained considerable ground amongst the inhabitants, as it appears that in the beginning of the thirteenth, it was embraced and openly professed by some of the princes, and even that those who preached it found the means, in several instances, of raising themselves to the rank of sovereigns. In the Annals of *Achin* we are distinctly told that in the year 601 of the *hejrah*, answering to 1204, sultan *Juhan Shah* arrived from the western country, established islamism in that capital, and marrying a native princess, transmitted the crown to his son. From the Annals of *Malacca* we learn that the conversion took place there during the reign of *Muhammed Shah*, who ascended the throne in 1276; and the *Javanese* records inform us that the religion was first preached in their island, so lately as 1406, by *Sheikh Ibn Mulana*, who had previously visited *Achin* and *Pasē* in Sumatra, and *Johor* in the peninsula.

The effects produced by the introduction of this religion amongst the Malays, were similar to those which took place in Persia and many other countries where it has prevailed. The use of the Arabic character superseded that of the ancient mode of writing, and the language became exposed to an inundation of new terms, for the most part theological, metaphysical, legal, and

and ceremonial, the knowledge of which is indispensable to those who study the *koran* and its commentaries. These terms their writers, in some species of composition, affect to introduce, as a proof of their religious as well as their literary attainments; but few of them, comparatively, have been incorporated with or constitute a part of the language. On a former occasion I had added that they are rarely employed in conversation; an assertion that may have been too general, as pedants are to be found in all countries. In the preambles of letters there is no limitation to the use of Arabic epithets; but in the body or business part they are much more sparingly employed; and in books of narration, such as the version of the *Ramayana*, as well as poetic works in general (with the exception of those upon religious subjects), they are by no means frequent. About the number of twenty or thirty words may be pointed out as having a claim, from their familiar recurrence, to be considered as Malayan by adoption, (such as فيكر *fīkir* or ڤيكر *pīkir* to think, عادة *ādat* custom, عقل *àkal* ingenuity, دنيا *dunyā* and عالم *ālam* the world, علم *àlam* a flag and *àlmu* science, عارف *ārif* wise, شك *sak* doubt, فجر *fajer* the dawn, قوة *kuwat* vigour, قدر *kadar* value, rate, قبور *kubūr* a grave, سجود *sejūd* prostration, سبب *sebab* cause, سورة *sūrat* writing); whilst those others, of which it has been justly said by Dr. LEYDEN, that "it is difficult to assign any bounds to their introduction but the pleasure of the writer," must be regarded as foreign words ostentatiously displayed; like the French and Latin with which the works of old German and Dutch authors are chequered so profusely. The learner therefore is not to be surprised at failing to trace in the Dictionary many Arabic words which he will find in manuscripts. Those occurring most frequently have been inserted, but to have carried this to the full extent

extent would have been to incorporate the bulk of the language, and to encroach on the province of an Arabic lexicon. The number of Malayan words, on the contrary, that have been transferred into other tongues, is very limited; yet the following have obtained an extensive currency, not only in India, but in many parts of Europe: دامر *dāmar*, dammar, a species of resin; ڤادي *pādi*, paddi, rice in the husk; سائ *sāgu*, sago; بمبو *bambu*, the cane; كمڤغ *kampong* an enclosure, vulgarly compound; گودغ *godong*, a warehouse, factory, vulgarly godown; كرس *kris* or creese, a weapon; اورغ هوتن *ōrang ūtan* a species of ape; امق *amuk* and مغامق *meng-amuk*, to run a-muck, to murder indiscriminately, to engage furiously in battle.

That the Malays before the introduction of Arabic writing possessed an alphabetic character of their own, can scarcely be doubted, although we are now ignorant what that character was; for whilst so many tribes similarly circumstanced, in *Sumatra*, *Java*, *Celebes*, and other islands, have retained even to this day their proper alphabets (all exhibiting traces of a *Nagri* origin), it is not probable that this race alone should have been entirely unlettered; and we should rather conclude that, from the period of their conversion, being taught to regard with contempt, not only their habits of idolatry, but their ancient literature also, the Malays suffered the memorials of it to sink into oblivion. If what was thus neglected is to be searched for amongst the existing alphabets, the *Batta* seems to have the fairest pretensions (from vicinity) to be considered as that which gave place to the less convenient character imported from Arabia.

Respecting the general style of the language, which will be best understood from the examples to be given in the PRAXIS, we may

may here briefly remark, that it is much more chaste and natural than the phraseology of Asiatic languages in general, being free (excepting only in the quaint and obscure *pantuns* or proverbial sonnets) from forced conceits, and particularly such as depend upon the ambiguous meaning of words, so prevalent and offensive to good taste in Persian compositions. It may be said indeed, that the Malayan style is never metaphorical, the imagery employed in poetic comparison being kept distinct from the subject, in the manner of simile, and not figuratively interwoven with the texture of the sentence. At the same time it must be allowed to partake of many of the disadvantages incident to rude languages; to be defective in precision, as well as in neatness of arrangement, and to indulge in superfluous repetitions; faults not inconsistent with that simplicity of construction which, with smoothness and sweetness of tone, form its distinguished characteristics. But further observations of this nature would be an anticipation of what belongs to the department of Syntax and Prosody, and in the sequel I shall confine myself to what concerns the progress made by Europeans in fixing and communicating their knowledge of the tongue.

That the Malayan has not hitherto been cultivated in England with the attention it deserves, must be attributed in a great degree to the insufficiency of the means provided for the instruction of those who might wish to make it an object of study. The Dutch, whose establishments in these parts preceded ours in point of time, and, until the present extraordinary period, acquired much greater importance, employed considerable pains in perfecting their acquaintance with it, as well with a religious as a political view, and published some works which shew the high proficiency to which they attained. Of these the principal is a

translation of the whole Bible, executed with singular skill and accuracy by the progressive labours of several learned men, and finally, under the superintendance of G. H. WERNDLY, printed in the Roman character at Amsterdam in 1731-3, 4to. 2 vol., and afterwards with the proper Malayan types, at Batavia in 1758, 8vo. v vol. The same WERNDLY was likewise the author of an excellent Grammar, of which further mention will be made in the sequel. With such advantages it is matter of no little surprise that they should not also have furnished a work so essential and indispensable to the study of this or any other language, as a good Dictionary, formed from the genuine writings of the natives, and expressed either in the proper character, or in such consistent European orthography as might prove an adequate substitute. What has hitherto been effected by them and by ourselves in Malayan philology, will best appear from the following enumeration of printed works, in the order of their publication; nearly the whole of which are in my possession.

Subsequently to the appearance of some vocabularies found in the works of the early voyagers, the first regular work in form of a Dictionary, bears the title of "*Spraeck ende woord-boeck, in de Maleysche ende Madagaskarsche Talen,*" by FREDERICK HOUTMAN *van Gouda,* published at Amsterdam in 1604, 4to. oblongo; republished in 1673, 8vo. under the title of "Dictionarium, *ofte Woord ende Spraeck-boeck, in de Duytsche ende Maleysche Tale;*" and again at Batavia in 1707, 4to. The original edition contains, at the end of an address to the reader, the autograph of HOUTMAN himself, who acquired his knowledge of the language whilst a prisoner at *Achin*; and also that of GOTARDUS ARTHUS, to whom the book belonged, and who republished the Dialogues it contains at Cologne, 1608, 8vo. which likewise

likewise appeared in English in 1614, 4to. under the title of "Dialogues in the English and Malaiane languages: or certain common formes of speech, first written in Latin, Malaian, and Madagascar tongues, by the diligence and painfull endeavour of Master GOTARDUS ARTHUSIUS, a Dantisker, and now faithfully translated into the English tongue by AUGUSTINE SPALDING Merchant."

The next original publication is that entitled "Vocabularium, *ofte Woort-boeck, naer ordre van den Alphabet int 't Duytsch-Maleysch ende Maleysch-Duytsch. Als mede eenighe Grammaticale observatien;*" first composed by CASPAR WILTENS, and afterwards improved and published by SEBASTIAN DANCKAERTS. 's Gravenhaghe 1623, 4to. Batavia 1706, 4to. This vocabulary, which, though not extensive, has considerable merit, was afterwards translated into Latin, and published at Rome by the title of "Dictionarium Malaico-Latinum et Latino-Malaicum, cum aliis quamplurimis. Opera et studio DAVIDIS HAEX," 1631, 4to. The credit of an original composition being here improperly assumed (although explained in the dedication), it becomes necessary to correct a mistake into which Dr. LEYDEN has been led, who says (p. 184), "The first attempt to form a grammar or dictionary of it, as far as I know, was made by DAVID HAEX, who published in *Malayu* and Dutch, a vocabulary with some grammatical observations. At the request of Cardinal Barberini the Dutch was rendered into Latin." To this latter operation only were the study and labour of HAEX directed, and the translation is evidently the performance of a person unacquainted with the Malayan language.

"Vocabularium; *ofte Woorden-boeck, in't Duytsch en Maleys. Eertydts gecomponeerd et uyt-gegeven door* CASPARUM WILTENS

WILTENS ende SEBASTIANUM DANCKAERTS. *Ende nu (met meer dan drie duysent so woorden als manieren van spreken) vermeerdert uyt de schriften van* JAN van HASEL. ende ALBERT RUYL, &c. door JUSTUM HEURNIUM." Amst. 1650, 4to. Batavia 1708, 4to. This, though modestly professing to be only an improved edition of the preceding, has in fact a claim to be considered as an original and much superior work. It was reprinted at Batavia in 1677, 4to. with improvements by FREDERIK GUEYNIER, and again, at the same place, in 1708, with still further improvements, by PETRUS van der WORM; in which state it is the best Dutch and Malayan dictionary that has appeared.

" *Grondt ofte kort Bericht van de Maleische Taal, door* JOHANNES ROMAN." Amst. 1655, Fo.

" Grammatica Malaica, tradens præcepta brevia idiomatis linguæ in India Orientali celeberrimæ, ab indigenis dictæ *Malajo*, succincte delineata labore JOHANNIS CHRISTOPH. LORBERI." Vinariæ (Weimar) 1688, 8vo. This, we are told by WERNDLY, is a bad translation of the work of J. ROMAN (which I have not seen), with some extracts from that of F. de HOUTMAN, by one who was quite a stranger to the language of the Malays.

" A Dictionary English and *Malayo*, *Malayo* and English. To which is added some short Grammar Rules and Directions for the better observation of the propriety and elegancy of this language. By THOMAS BOWREY." London 1701, 4to. This, although the work of an illiterate person, possesses considerable merit, and derived, as is evident, no advantage whatever from the preceding publications, of the existence of which the author was probably ignorant. His extensive knowledge of the language of the people whose ports he frequented as a trader, he laudably rendered permanent and useful to his countrymen by committing

to

to paper all the words with which his memory furnished him;* but he appears to have been entirely ignorant of the written language, as even the short specimen of words in the original character,

* Thus he speaks of himself. "By nineteen years continuance in East-India, wholly spent in navigation, and trading in most places of those countries, and much of that time in the *Malayo* countries, *Sumatra*, *Borneo*, *Bantam*, *Batavia*, and other parts of *Java*, by my conversation and trading with the inhabitants of which places, I did furnish myself with so much of the *Malayo* language as did enable me to negociate my affairs, and converse with those people without the assistance of a prevaricating interpreter, as they commonly are. In the year 1688 I embarked at Fort St. George for England, which proving a long voyage, and I being out of imployment, did at my leisure time set down all that came into my memory of the *Malayo* language; which together with some helps that I have attained since, has furnished me with so much of that language as I think may be of great use to trade and conversation in the *Malayo* country....and I finding so very few Englishmen that have attained any tollerable knowledge in the *Malayo* tongue, so absolutely necessary to trade in those seas, and that there is no book of this kind published in English, to help the attaining that language; these considerations, I say, has imboldened me to publish the insuing Dictionary, which I am sensible has many imperfections, I having had very little help to assist me, and not having had the opportunity of conversation with any *Malayo* since I begun this work, nor in several years before."

A copy of this Dictionary full of manuscript corrections, made at an early period, as appears by the writing and the orthography, accidentally came into my possession. At the end of the first or English and *Malayo* part, the following extraordinary memorandum occurs. "Soe far Corrected by HENRY SMITH. My Dictionary which y^e^ foregoing should have bin onely the Coppy off, is so strangely perverted thro' Ignorance of the genuine Elegancy and Meaning of the Wordes in this language, that it would have puzled a learned Malayer to have pickt out the meaning of the short sentences, for they are very concise in there discourse useing noe circumlocutions or tautologie." The hand-writing of the memorandum is the same with that of the corrections, which are for the most part judicious, and the name is written in the style of a signature. Nothing further respecting this HENRY SMITH has ever come to my knowledge.

character, printed at the end of his book, he acknowledges to have been prepared for him at Oxford by that learned and indefatigable orientalist, THOMAS HYDE. Owing to his want of sufficiency in this and some other respects, he has unavoidably fallen into numerous errors, and the sentences he has employed to exemplify the words, being of his own composition, and not quotations, are for the most part incorrect or vulgar, and uncouth in their phraseology.

" *Maleische Woord-boek Sameling.* Collectanea Malaica Vocabularia. Hoc est Congeries omnium Dictionariorum Malaicorum hactenus editorum. Non tantum vulgariorum Belgico-Malaicorum, verum etiam rarissimorum hucusque incognitorum." ANDREAS LAMBERTUS LODERUS, Typogr. Bataviæ 1707-8, 4to. II partes. This useful collection contains the republication of nearly all the Vocabularies that had then appeared, and of which many had become extremely scarce.

" *Maleische Spraakkunst,* uit de eige Schriften der Maleiers opgemaakt; mit eene Voorreden, behelzende eene inleiding tot dit werk, en een Aanhangsel van twee Boekzalen van boeken in deze tale zo van Europeërs, als van Maleiers geschreven. Door GEORGE HENRIK WERNDLY." Amst. 1736, 8vo. Of this Grammar I cannot speak in terms too favourable. It is the performance of a person who, united to a perfect acquaintance with the Malayan, a knowledge of the principles of general grammar, and who ventured, in framing one for that language, to disengage himself from the trammels of European regimen, and to draw his rules from the language itself. The fault of the work, a very pardonable one, is redundance. To the instruction it affords I confess myself materially indebted. The plan of my own Grammar had been sketched, and the parts filled up, before I became

I became acquainted with WERNDLY's, or could read the language in which it is composed; but I afterwards compared the whole of what I had written, with his observations, strengthening my opinions by his sanction, and where we differed, availing myself of his judgment when it appeared sounder than my own. In making this avowal I am not by any means afraid of being considered as his copyist by persons who shall take the trouble of examining the two grammars with this view.

" *Nieuwe Woordenschat* in Nederduitsch, Maleidsch en Portugeesch." Batavia 1780, 8vo. This work, mentioned by Thunberg, I have not seen.

" *Resa uti Europa, Africa, Asia, förrattëd ifrån år* 1770 *til* 1779. Af CARL PETER THUNBERG." Upsala 1789-93, 8vo. IV vol. Vol. II. p. 260-90. A Vocabulary and Dialogues, Swedish and Malayan. The list of words collected by this ingenious naturalist is rather more accurate than what we find in the generality of books of travels.

" A short Vocabulary, English and *Malayo*, with Grammar Rules for the attainment of the *Malayo* language." Calcutta 1798. Of the merits of this work I have not had an opportunity of judging.

" A Grammar of the Malay tongue, as spoken in the Peninsula of *Malacca*, the islands of *Sumatra*, *Java*, *Borneo*, *Pulo Pinang*, &c. compiled from BOWREY's Dictionary, and other authentic documents, manuscript and printed." London 1800, 4to.

" A Dictionary of the Malay tongue, as spoken, &c. In two parts, English and Malay, and Malay and English. To which is prefixed, a Grammar of that language. By JOHN HOWISON, M. D." London, printed by S. Rousseau, 1801, 4to. It is not easy to speak in terms sufficiently measured of this publication, but

but the interests of literature and of oriental education require that its real character should be explained. The long period that had elapsed since the appearance of BOWREY's work, its consequent scarcity, and the want of any better to supply its place, rendered the reprinting it, notwithstanding its imperfections, an expedient measure, and it was accordingly undertaken or encouraged by a late worthy, but not learned bookseller. It was suggested to him that the original might be improved by annexing the Malayan characters to the words as they stood in the Roman orthography; and this, if properly executed, would have been highly judicious. But, unfortunately, those persons who were employed for the purpose being ignorant of the language, instead of giving the words in the mode of spelling used by the natives and to be found in their writings, composed them of such Persian characters as best suited their idea of the sounds; and consequently when right, it is only by chance. For the most part, instead of words known to the language, they are merely capricious combinations of letters, some of which (such as the Persian پ *p*, employed throughout for ڤ) have no connexion with the Malayan alphabet, whilst all those peculiarly belonging to it, and not to be met with in Arabic founts, are entirely omitted. Although it is difficult to convey to those who are not conversant with the language an adequate notion of the grossness of this proceeding, the Arabian or Persian scholar will be sensible of it when he perceives that such words as عقل wisdom, and عمر life, are here written اکل and وموز; whilst the common Malayan words اڤ what, اد the verb substantive, and کوت a fort or castle, are written اپاو, عده, and قوته. The injury done by a work of this description, to the literary reputation of the country amongst foreign oriental scholars need not be insisted upon;

upon; but that which may be sustained by the servants of the East-India Company and others, into whose hands it may have been put for instruction, is a consideration of much more importance. Mr. HOWISON having borne a respectable character, and being designated in the Advertisement prefixed, as a learned and ingenious gentleman whose "*friendly assistance*" enabled the real Editor to lay his specimen before the public, there is reason to believe that he was not a principal in the transaction, although he was *induced* to let it go into the world with the sanction of his name.

"A rough Sketch of part of an intended Essay towards ascertaining, deducing, elucidating, and correctly establishing the Rudiments of the *Juh,wee* or *Jahwee* language, vulgarly called the MALAY language." By J. S. (SHAW). Prince of Wales Island, 1807, 8vo. If the reader does not anticipate the merits of this singular work from the foregoing title, his judgment may be assisted by the following short extracts. "It has been generally asserted, says this author, that the Malays have received their alphabetical characters from the Arabians: I think that I have many strong reasons to shew the contrary; and am, therefore, induced to believe, that the Arabians and Persians have borrowed their present characters from the Malays." "It has occurred to me, he adds, from the evident antiquity of the *Juh,wee* language, in which are to be found the roots of old Persian and Sanscrit derivatives, &c. that the Malays might, probably, be from the primeval stock of *Javan*, one of the sons of *Japheth*, who was the third son of *Noah*." His opinion of the work last noticed will appear not to differ materially from my own (for we can all see the mote in our brother's eye) when

he speaks of a word "marked as a pronoun by Mr. BOWREY, and by his copyer, the plagiarist, under the name of HOWISON." It is not, however, in the copying, but the perverting his original, that the demerit consists. Mr. SHAW's claim to originality is certainly undisputed.

"A comparative Vocabulary of the *Barma*, *Maláyu* and *T'hái* languages." (By J. C. LEYDEN, M. D.) Serampore, 1810, 8vo. The object of this work, as the learned author informs us, was to facilitate the compilation of a series of Comparative Vocabularies of the languages of the Indo-Chinese nations, and of the tribes which inhabit the eastern islands; for which purpose it was deemed advisable to print and circulate those of the *Birman* and *Malay* languages in their proper character, together with the *Siamese* or *T'hái*, of which no types have hitherto been cut, in the Roman. The plan reflects credit on those who formed it, and the execution of that part which fell to the lot of Dr. LEYDEN, is a proof of his talents as a philologist, and of his indefatigable industry. It may at the same time be fairly doubted whether vocabularies of this elaborate nature, where the original text only is given, do not serve rather to display the acquirements of the editor, than to attain, in the best manner, the end proposed, of collecting information by means of persons whose pursuits may lead them into those countries. They seem to presume, on the part of the traveller, a perfect acquaintance with the written character, which is not to be expected, or even if he should possess it, a more simple vocabulary, in any familiar tongue, would equally answer his purpose; whilst on the other hand, if unskilled in the literature of the country he visits, as must generally be the case, the book will present to him no other than a dead

a dead and useless letter. Practically speaking also, there is an obvious advantage in furnishing him with such a vocabulary as will facilitate his operations by enabling him to write down the words he acquires on the same page with the original terms: an attention of which I experienced the benefit, in printed vocabularies, with blank spaces, circulated, many years since, in all accessible parts of the world, for the same useful purpose. These I accompanied also with a short list containing about fifty of the most obvious words, to be filled up by those who, from want of time or energy, might be deterred from the labour of a more extensive task. With regard to the Malayan part, the terms are in general judiciously chosen, and were, I have reason to believe, communicated to him by MR. RAFFLES, with whom he resided at *Pulo Pinang*, during the few months of his visit to the eastward, for the recovery of his health; a period unremittingly employed by him in cultivating the languages spoken there, which, to a less acute scholar, would have sufficed only for acquiring the colloquial phrases of the current dialect. The orthography in the Malayan character (with which that gentleman had no concern) is, on the other hand, much to be censured; although an attempt is made to justify this departure from the best standard of writing, in the following passage: "In the *Barna* and *Maláyu* series, the most usual native orthography has been generally adopted. In several instances, however, in which it appeared to be very likely to lead to mistakes, a less common orthography has been used, which in general is more auricular than the other, but which, with few exceptions, may be found in some manuscripts." But who, it may be asked, even in the most familiar epistle, much less in what is to be committed

committed to the press and to serve for the instruction of others, would think of defending incorrect spelling, by reference to the authority of *some* illiterate or careless scribes? The professed reason is to render the pronunciation more plain, by the insertion of letters not used in the genuine orthography. To what description of persons is this to prove convenient? To the European proficient and to the learned native it must appear trifling at the least. Those who are altogether unacquainted with the character are of course out of the question; and there remain only such as are beginning to study the written language, to whom it can be in any way applicable, and who are thus to be taught a mode of spelling, which it will afterwards require still greater pains to unlearn. It is clearly admitted that the Malayan orthography is by no means so fixed as not to warrant some latitude in this respect, but the least experienced *juro-tulis* would not venture to write ماتا for مات the eye, نامَا for نام name, باڤا for باڤ father, منوسيا for مانشي mankind, انق دارَه (a vulgar equivoque) for انق دار a virgin, بويه for بوهي froth, اومبون for امبن dew, ملیکي for مالکي a palace. On the first and most important word in the vocabulary, likewise, I think it incumbent on me to remark, that the name of God is improperly rendered by the word توهن *tūhan*. It is well known that these people, who formerly worshipped the دیوات *dēwāta* deities or demi-gods, were indebted to the Arabs for their belief in One supreme Being, and that الله *allah* or (more usually with the Malays) الله تعالي *allah tàāla* God the most High, and هُوَ *hūa* (from the Hebrew) are the genuine Mahometan terms for God or Jehovah. The word توهن *tūhan*, it is true, is often figuratively (by metonymy) employed for God, but is precisely equivalent in its use to our expression

expression of "The Lord, Dominus," as in the phrase of توهن سكليين عالم *tūhan sakalī-an ālam* "The Lord of all worlds," or in the compound مهاتوهن *mahā-tūhan*. "The mighty Lord," and should not have been substituted, in a vocabulary, for the essential name of the Deity.

Of my own qualifications for this attempt to furnish a Malayan Grammar and Dictionary, less imperfect than what have been, in most instances, produced by those who have gone before me in the same career, I shall speak as briefly as possible. During the period of my residence in SUMATRA, at a very early time of life, I devoted somewhat more than the common attention necessary for all strangers, to the attainment of the language of the country, under the guidance of an elder brother (long since lost to me and to the world*), who had himself made an extraordinary proficiency, although not in the habit of committing his acquirements to writing. With this advantage I acquired a competent facility in communicating with the natives, and was master of their epistolary correspondence; but it was not until my return to England in the latter end of 1779, that I applied myself to the study of their literature, or laid any regular grounds for the composition of the present works. These, amidst a variety of pursuits and serious occupations, by which their progress has been too long retarded, have gradually profited by my advancement of knowledge in the superior parts of the language, and from simple beginnings, have increased in bulk and improved in matter and form, to the state (very far indeed



* Mr. JOHN MARSDEN died in London on the 13th April 1786, having then nearly completed his fortieth year.

from a perfect one) in which they are now offered to the notice of the public, and more especially of those persons whose duty calls them to the Eastern limits of the British empire, who are best qualified to appreciate the utility of my labours, and to supply their deficiencies. To such, individually, I shall say, in the apposite address of Horace,

——————— Si quid novisti rectiùs istis,
Candidus imperti; si non, his utere mecum.

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A GRAMMAR

A

# GRAMMAR

OF THE

# *MALAYAN LANGUAGE.*

PREVIOUSLY to treating of words, which are the proper subject of Grammar, it is necessary to describe the characters or letters, in respect to their form and sound, by which the words are expressed in writing. The Malays have for this purpose adopted the alphabet of the Arabians, whose literature has in all countries accompanied the introduction of the Mahometan religion; but many of its peculiar sounds, and especially the gutturals, being little suited to the soft pronunciation of the East-insular languages, they are never to be found in the orthography of indigenous Malayan words, and even to those Arabic terms which the Malays have borrowed from their instructors they give a smoothness of utterance that nearly prevents their being recognised by an Arabian ear. On the other hand there existed in these languages several nasal and other sounds, for which the alphabet, in its original state, had no corresponding letters, and to remedy this defect they were under the necessity of making additions to it; not indeed by the invention of new

forms, but by a slight and obvious modification of those characters whose sounds approached the nearest to their own, and belonged to the same organs of speech; a liberty in which they were justified by the example of the Persians, who had not, however, occasion to carry their alterations to the same extent.

The course of the Malayan writing, conformably to the known practice of the Hebrews, Syrians, and Arabians, is from the right hand towards the left, in opposition to that of most of the people of India, and particularly of the unconverted natives of the interior of Sumatra and Java, whose alphabets, grounded on the principles of the Sanskrit or *Dēva-nāgri*, proceed, like the European, from left to right.

The letters of the Arabian alphabet, twenty-eight in number, are the following,

ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ك ل م ن و ه ي

and to these the Malays have added six, *viz.* چ ڠ ڤ ڬ ڽ, which the learner will perceive to be judiciously formed from the cognate letters چ ذ ع ف ك ن, by the simple expedient of increasing the number of diacritical points. The several names and powers of all these letters, according to the Malayan manner of pronouncing them, will be exhibited in the following scheme, in the arrangement of which it has been judged more practically useful to place each of the modified characters immediately after its respective original, than to reserve them, as the Malay scribes are accustomed to do, for the conclusion of the series; and this order of the letters, (warranted as it is by the example of the Persians, who place their پ next to ب, their ڃ next to چ, and so of the rest) is almost indispensable to the construction and use of a Dictionary, where the middle as well as the initial letters must follow alphabetically; for

it

it is obvious that much embarrassment would be experienced by those who consult it, if letters so nearly connected in their use as چ and چ, ف and ڤ, ك and ڭ, and which the Malays, by a negligent marking of the points, are perpetually confounding, were, instead of adjoining, to belong to opposite extremities of the alphabet.

## *THE MALAYAN ALPHABET.*

| Figure. | Power. | Name. | Forms according to place and junction. |
|---|---|---|---|
| ا | *ā, a* | أَلِف *alif* | انا تا ها كا وا |
| ب | *b* | بَا *bā* | ببب با تبو مب اب |
| ت | *t* | تَا *tā* | تتت تا تمر تي ڤت رت |
| ث | *s* | ثَا *sā* | ثثث ثا ثل قث دث |
| ج | *j* | جِيم *jīm* | جججج جي جو نج لج وج |
| چ | *ch* | چَا *chā* | چچچ بچا چه كچ دچ |
| ح | *h, hh* | حَا *hā* | حححح حو نحل لح رح |
| خ | *kh* | خَا *khā* | خخخخ خي تخر بخ دخ |
| د | *d* | دَال *dāl* | دند لد جد هد ود |
| ذ | *z, dz* | ذَال *zāl* | ذيذ هذ كذ اذ |
| ڎ | *d* | ڎَا *dā* | |
| ر | *r* | رَا *rā* | ريركر قر سر هر رم ار |
| ز | *z* | زِي زَا *zī, zā* | زيز هز مز تز زا |
| س | *s* | سِين سِيم *sīn, sīm* | سسس سي مس بسه دس |
| ش | *sh* | شِين شِيم *shīn, shīm* | ششش تشولش اش شه |

| Figure. | Power. | Name. | Forms according to place and junction. |
|---|---|---|---|
| ص | *s, ss* | صَاد صَات *sād, sāt* | صصص صر تص لص وص |
| ض | *dl* | ضَاد ضَات *dlād, dlāt, lāt* | ضاض ضو هضر عض اض |
| ط | *t* | طَا *tā* | ططط طل بط حط وط |
| ظ | *tl* | ظَا *tlā, la* | ظظ ظو ظل لظ قظ اظ |
| ع | *à, è, ì, ò, ù* | عَين *àïn* | ععع عا طع فع عوع |
| غ | *gh, ghr* | غَين *ghaïn, ghrīm* | غغغ غر بغ شغ دغ |
| ڠ | *ng* | ڠَا *ñgā* | ڠڠڠ ڠا مڠ ڤڠ وڠ |
| ف | *f* | فَا *fā* | ففف فو فر نف لف اف |
| ڤ | *p* | ڤَا *pā* | ڤڤڤ ڤي ڤك لڤ رڤ |
| ق | *k, kk* | قَاف *kāf* | قتق قت لق ڤق وق |
| ك | *k* | كَاف *kāf* | ككك كل كا لك كچ اك |
| ڭ | *g* hard | ڭَا *gā* | ڭڭڭ ڭب ڭو بڭ ڭه |
| ل | *l* | لَام *lām* | لال لم لمن لح لا لا ال |
| م | *m* | مِيم *mīm* | ممم ما مي لمر سم هم دم |
| ن | *n* | نُون *nūn* | ننن نو نچ فن انا ون |
| و | *u, o, w* | وَاو *wāu* | ولو تو هو دو وه |
| ه ھ ە | *h* soft | هَا *hā* | هههه هاه هم بهة بهة اه له ده |
| ي | *i, e, y* | يَا *īā, yā* | يبي يا يو نيجا كي لي وي |
| ڽ | *nia* | ڽَا *niā* | ڽپڽ ڽه ڽو ڽا ان |

To

To the foregoing, the Malays, in imitation of the Arabians, are accustomed superfluously to add the compound character لا *lām-alif-hamzah.*

Beside the varieties of form and combination above exhibited, there are many others in practice, which those who are acquainted with the regular alphabet will easily learn by the inspection of Malayan writings. Some of them are produced merely from the haste, and others from the capricious licence of the pen; such as the use of an unindented slanting stroke for the س, of a curved stroke or small semi-circle over and under the letters instead of two points, or the slight inversion of the extremity of the ل, in place of the final ﻙ or ﻚ, which latter is likewise, in several shapes, made to connect with the د ذ, the ز ر, and the و, but irregularly, the general rule being, that all the letters of the alphabet are in themselves susceptible of connexion with those which precede them in the same word, but that seven of them, *viz.* ا د ذ ڈ ر ز و, are incapable of forming a junction with any following letter. It remains now to explain and exemplify more fully the powers of the several letters of the alphabet.

ا *ā* when it occurs at the end of a syllable, or in the body of a word, is always long, and has then, as in باڤ *bāpa* father, ماتي *māti* dead, كاتا *kāta* to speak, the open sound of *ā* in the Italian and most other languages of the continent of Europe, but not generally quite so broad, and corresponding perhaps more nearly with its sound in our words "brand, pant, harm, malice." Before *ng* however, it assumes one somewhat broader, and in باڠون *bāñgun* arise, تاڠن *tāñgan* the hand, ماڠو *māñgū* dismay, is equivalent to that in our "want, warm, ball." At the commencement of words it is short, unless when marked with the

orthographical character ~ *meddah*, denoting extension, by which the length of the vowel-sound is doubled. In its short state (or that of *hamzah*, as it is termed) it assumes generally, but with much qualification, the sound of *ă* (which occasionally becomes *ĕ*) in our words "at, "act, and, after;" in which case it is marked, or understood to be marked with the vowel *fat-hah* (ـَ) ; and in like manner, when marked with *kesrah* (ـِ), or *dammah* (ـُ), it assumes the sound of *ĭ* in "imp, "inch, ill," or of *ŭ* and *ŏ* in "up, utter, only, obey," but not in "off, "on, order," which an Arabian would represent by *fat-hah*. But all these apparent intricacies of pronunciation owe their difficulty to the rules by which grammarians attempt to define them, and vanish with practice in the language. The whole system, indeed, of orthographic notation, the refinement of which is the subject of boast with the Arabians, seems to be defective in simplicity, consistency, and even ingenious contrivance. It may be proper to observe here, that although in describing short vowels with our characters, as distinguished from long ones, the prosodial mark is added to the *ă ĕ ĭ ŏ* and *ŭ*, it has not been thought necessary throughout the Grammar and Dictionary to apply a discriminating mark to any other than the long vowels, its absence being sufficient to denote such as are intended to be short.

ب *b*, in the words بيبر *bībir* lip, بابى *bābi* hog, لابا *lāba* gain, has the ordinary sound of that letter in the words "bib, rub, babble."

ت *t*, in تولغ *tōlong* assist, تيتة *tītah* command, تاكوت *tākut* afraid, is sounded as in "tent, tart, tatter."

ث *s*. The proper sound of this letter in the Arabic alphabet is nearly that of the English *th* in the words "this, then," or the Greek *theta*, but by the Malays as well as the Persians it is pronounced as *s*, in the

Arabic

Arabic words ثنين *seneian* Monday, ثلاث *salāsa* Tuesday, and a few others which they have adopted: nor will this change be thought extraordinary by those who have noticed the pronunciation by foreigners of our word " Bath."

ج *j*, in the words جاد *jādi* become, راج *rāja* king, جنجي *janji* promise, and wherever it occurs, is to be sounded precisely and uniformly as in " jury, judge, joy, major ;" the English being perhaps the only European language that can represent it by a single equivalent character. It must be remarked, however, that we employ the *g* before certain vowels, and also *dg*, to express the same sound, as in the words " gentry, giant, " badge." Care must be taken to avoid a common error of confounding the English *j* with that of the Germans and Dutch, which answers to our *y*, whilst for the ج the former have recourse to a most uncouth combination of the letters *dsch*, and thus in a modern publication upon Arabian coins, we may observe the laborious orthography of *Hadschadsch* for حاج *Hajāj*, a proper name.

چ *ch*, as in " chance, church, torch," being the *tsch* of the Germans, and the *c* before *i* and *e* of the Italians, does not belong to the Arabic alphabet, but is a modification of their ج, by the Persians as well as the Malays. The sound is one perfectly familiar to the organs of these people, as in چوري *chūrī* to steal, كاچ *kācha* glass, چچك *chichak* a lizard, چاچت *chāchat* to puncture.

ح *h* hard or *hh*, expresses an aspirate proceeding immediately from the lungs, and consequently stronger than can be denoted by any roman letter. It occurs only in such words as the Malays have borrowed from the Arabic, as حاجي *hājī* a pilgrim to Mecca, حال *hāl* state, حرام *harām* forbidden, حق *hak* right ; but they do not affect to give it the forcible

utterance

utterance of the Arabians or Persians, and it is consequently here expressed simply by the letter *h*, as in our words "hope, heart, heavy."

خ *kh* is a hard guttural, like the *ch* of the Germans, and of which likewise no direct example can be given in the pronunciation of English words, although common in our Celtic dialects. The character is found only in words borrowed from the Arabic, as خبر *khabar* news, خطيب *khatīb* preacher, خميس *khamīs* Thursday.

د *d* has the common sound of that letter in our words "did, dead, "added," and in all other European languages; as داد *dāda* breast, دوري *dūrī* thorn, مود *mūda* young.

ذ *z* hard, or *dz*, as in "adze," is found only in Arabic words, as ذات *zāt* essence, ذكر *zakar* memory.

ڈ *d* is always found in the alphabets written by the Malays for elementary instruction, but rarely, if ever, occurs in their books; and appearing superfluous to the Dutch grammarians who have published Malayan alphabets, it has been by them omitted.

ر *r* has the same sound as in "run, bar, parent," in all Malayan words, as روڤ *rūpa* appearance, لاري *lārī* to run, دارة *dārah* blood.

ز *z* soft, as in "zeal, blaze, crazy," is found only in Arabic and Persian words, as زمان *zemān* time, زبور *zabūr* psalms, زمرود *zamrūd* an emerald. Instead of modifying the ذ, as the Malays (though uselessly) have done, the Persians have added points to the ز, and formed their ژ, which has the soft sound of the French *j*.

س *s*, in the words سالة *sālah* wrong, ماسق *māsak* ripe, اتس *atas* above, is sounded as in "son, sister, past," not as in "was, has, lose," where the *s* partakes of *z*. The Arabic names of this and the following letter سين *sīn* and شين *shīn*, are by the Malays of the southern part of Sumatra pronounced *sīm* and *shīm*.

ش *sh*

ش *sh*, as in "shine, bush, fashion," is the *ch* of the French, *sch* of the Germans, and *x* of the Portuguese, and is so pronounced in شاه *shāh* king, شمس *shems* sun, and some others borrowed from the Arabic, Persian, and Sanskrit; but more frequently it is softened to a simple *s*, as in شيطان *sētān* satan, شهادة *sahādat* testimony, شكس *saksi* a witness, شكس *sikṣa* punishment.

ص *s* or *ss*, occurs only in Arabic words, as صبر *sabar* patient, صح *sah* proved, صرف *sarfu* grammar, and has then a sound somewhat harder than our *ss* in "pass, tassel, kissing."

ض *dl* also occurs only in words borrowed from the Arabic, and the grammars of that language are not uniform with respect to its true pronunciation, some expressing it by *d*, others by *dz*, whilst the Persians give it the sound of a pure *z*. By the Malays, in most places, it is pronounced as *dl* in the words رضا *ridlā* will, inclination, ضعيف *dlaïf* weak, حاضر *hādlir* (by the Persians *hāzir*) present, ready. In some parts, however, the Malays give it a sound approaching nearer to the *d* than to the *dl* in our words "faddle, meddle."

ط *t*, both in the Malayan and the Arabic pronunciation, differs little, if at all, from that of the ت, or our common *t*, as in the words طوفان *tūfān* a storm, طبيب *tabīb* a physician, طلاق *talāk* divorce. It is not used in any words properly Malayan, although not confined to such as are purely Arabic; for it may be observed, that when the Arabians adopt Greek or other foreign terms, they represent the sound of *t* by this letter in preference to the ت, as in كرطس *kartas* paper, طنبور or طمبور *tambūr* a drum, طرابلوس *tirābulūs* Tripoli, طلق *tulk* talc.

ظ *tl* occurs only in Arabic words, as ظاهر manifest, which the Malays pronounce *tlāhir*, as in our words "battle, settle," the Arabians *dāhir*

(according to the grammarians) and the Persians *zāhir*. In some parts the Malayan sound approaches nearly to the *l*.

ع *àīn*. This vague letter, which has been the subject of much discussion amongst Hebrew scholars, is pronounced by the Arabians with a peculiar hollow utterance from the interiour of the throat or fauces; but in this they are not imitated by the Malays, who pronounce the words عقل *àkal* cunning, عادة *ādat* custom, عبارة *àbārat* explanation, عشق *àshk* love, دعا *dōā* prayer, عمر *àmur* life, without any effort, and as if they were written with *hamzah* and the ordinary vowels. Indeed, it may be said that the guttural part only of the sound is represented by the ع, the vocal part being determined by the marks respectively applied to it: as will be more clearly understood when the nature of these supplementary vowels has been explained. It is here only necessary further to observe, that not having any appropriate European character for designating this mutable letter, it has been judged convenient to mark the several vowels which stand for it with a grave accent.

غ *gh*, *ghr*, is a rough guttural pronounced as in the Irish word "lough" a lake, or with the Northumbrian articulation, and is peculiar to Arabic and Persian words, as غايب *ghāīb* hidden, غالب *ghālib* victorious, غريب *gherīb* foreign.

ڠ *ñg*, sounded when medial or final as in "kingly, longing, bringing," is a stronger nasal than the final *n* of the French language, and prevails much in original Malayan words, as اكوڠ *agūng* principal, بيڠوڠ *bīñgong* half-witted, تولوڠ *tōlong* to assist, انڠين *añgin* wind, ڠاڠا *ñgāñga* to gape, ڠرن *ñgaran* displeasure. At the beginning of a word the pronunciation can only be acquired by use, although in fact the same as the medial. Where it occurs in a situation that might give rise to doubt as to the division

division of the syllable; the two letters *ñg* are marked with a connecting circumflex, which is omitted (to avoid distinguishing signs not absolutely necessary) where no such uncertainty can happen. It will not escape the notice of the philologist, that this is one of the sounds attributed to the *y ain* of the Hebrews, of which the غ or ﻏ, through the medium of the Arabic, is a modification.

ف *f*, as in "fife, fifty, skiff," belongs only to words adopted from the Arabic, as فيكر *fīkir* to think, فيهق *fihak* side, فتنه *fitnah* slander; but the Malays, who are not accustomed to pronounce the *f* (any more than the Arabians the *p*) commonly change it to *p*, and pronounce these words *pīkir*, *pīhak*, *pitnah*. The grounds of the convertibility of these two letters, not articulated by the same organs, is by no means obvious; but it may be remarked, that the inhabitants of a small island (*Pulo Nīas*) near the coast of Sumatra, pronounce all Malayan words in which the sound of *p* occurs as *f*, saying *fāfan* for *pāpan* a board, *fūkul* for *pūkul* to strike, *fūluh* for *pūluh* ten.

ڤ *p* is pronounced as in "pen, papal, step," in the Malayan words ڤوڤت *pūput* to blow, ڤيڤي *pīpī* the cheek, تڠكڤ *tañgkap* to catch. In epistolary and other common writing, it is by no means unusual to mark this letter with only one instead of three points, thereby confounding it with the preceding.

ق *k*, as an Arabic letter, has a harder sound than that of *cc* or *ck* in the words "accost, kick, dock, mocker," and may be better exemplified by the *kk* in Habakkuk. When found at the beginning or in the middle, it shews the word to be (with few exceptions) of Arabic origin, as قبول *kabūl* acceptable, قدر *kadar* value, فقير *fakīr* a religious mendicant; but the Malays employ it likewise for expressing a hard sound at the end of their

their own words, as ماسق *māsak* ripe, بالق *-bālik* to turn, كلق *kalák* presently; which however is generally omitted in discourse, seems to form no integral part of the word, and may be considered as an excrescence.

ك *k* is pronounced as in "king, make, token," in the words كيج *kiji* base, كفال *kapāla* head, كال *kāla* time, ڤاكي *pākei* to wear, موك *mūka* face.

گ *g* hard, as in "gag, get, gig, agog, gut," a letter unknown to the Arabic, but common in the Persian as well as the Malayan language, and a modification of the preceding ك, is uniformly so pronounced, as in ڤاگر *pāgar* paling, گيل *gīla* fool, گونڠ *gūnong* mountain, اگم *agama* religion. The soft *g* in our words "gentle, region, age," is represented by the letter ج.

ل *l* has the sound we give to the letter in "lily, lolling, camel," in the words لولهٔ *lūluh* mud, ليلن *līlin* wax, لالو *lālu* to pass, بنتل *bantal* pillow.

م *m* is pronounced as in "mama, man, am, maim," in the words مالو *mālū* ashamed, مولت *mūlut* mouth, مينم *mīnum* to drink.

ن *n*, as in "nun, nonage, nation," in the words ننتي *nanti* to wait, بونه *būnoh* to kill, مان *māna* where, تولن *tūlan* companion.

و *ū, ō, w*, has in the Malayan words سوسو *sūsū* milk, كولت *kūlit* skin, گوسق *gōsok* to rub, تولڠ *tōlong* to help, the sound of the Italian *u* and *o* in "duo, punto," of the German in "gut, bruder, todt," of the Dutch *oe* in "hoek, toen, stoel," and of the English *oo* in "loom, tool," or of *o* in "dont, moping, notice." When instead of the و the short vowel *dammah* is applied to the consonant, as in بُدي *budī* understanding, هيدُڤ *īdup* alive, it is intended to express a vowel sound no more than half the length of the former. As a consonant the و is represented by *w*, and sounded as in "want, wool, dower," in the words ورن *warna* colour,

colour, وڠجي *wanjī* fragrant, كاون *kāwan* companion, ماور *māwur* the rose. This letter does not often occur at the beginning of Malayan words as a vowel sound, the *ū*, in that situation, being expressed by او or هو, as in اوبت *ūbat* physic, هونس *ūnus* unsheathed.

ه *h* being a softer aspirate than in our words "humble, host, heavy," as in هارڤ *hārap* to trust, هان *hānia* except, ماهل *māhal* dear, بوله *būlih* can, and for the most part as imperceptible as in "honour, hour, "honest," such words as هابس *ābis* expended, هولو *ūlū* the interiour country, هيلڠ *īlang* lost, are accordingly written without the *h*. As an evidence of the propriety of this, so far as the ear is concerned, it may be observed that all travellers have agreed in spelling the word *ūtan* (in the familiar name of *ōrang-ūtan*) without an aspirate, although written هوتن *hūtan*. When the final ه is marked with two points, it is by the Arabs pronounced as *t*, and with them generally denotes a grammatical distinction; but the Malays frequently fall into the impropriety of substituting this at the end of their radical words, for the proper ت *t*.

ي *ī*, *y*, has in the words بيلڠ *bīlang* tell, تيڠ *tīang* a mast, ممڤي *mimpī* to dream, the sound of the Italian *i*, in "si, dolci," the German in "mir, "wir," and the English *ee* in "bee, seem, agree." For the short *i*, as in بنچ *binchi* to hate, منت *minta* to ask for, the vowel *kesrah* is either supplied or understood. As a consonant the ي is best represented by *y*, sounded as in "young, yes, bowyer," in the words كايو *kāyū* wood, بايڠ *bāyang* a shade, ياكوت *yākūt* a precious stone. Few Malayan words, however, begin with this letter, the long vowel sound, in that situation, being expressed by اي or هي, as in ايڤر *īpar* son-in-law, هيدڠ *īdong* the nose. At the end of words, when preceded by *fat-hah*, it takes the diphthongal sound in our words "eye, buy, my, high," which

it has been judged most analogous and consistent to express by *ei*, as in بالَي *bālei* a town-hall, باڬَي *bāgei* sort. Where the ي is preceded by ا, and the sound is consequently more protracted, it is expressed by *āi*, as in لاين *lāin* other, ماين *māiṇ* to play.

ڽ *nia*, a soft nasal, as in our words "maniac, lenient, union," which the Malayan has in common with the Sanskrit alphabet, but is unknown to the Arabic, occurs in the words ڽال *niāla* blaze, ڽدر *niadar* soundly sleeping, هاڽت *ānyut* adrift, باڽر *bānyir* a squall, هاڽ *hānia* except, and most frequently in the common forms of the possessive, as متاڽ *matā-nia*, his eye, رڤاڽ *rupā-nia* its appearance. It is to be observed, that although in the names of this and other consonants, the vowel *a* is annexed to give them utterance, they are all equally susceptible of other vocal sounds, and where the ڽ *nia* takes *i* or *e*, it is more convenient to employ *y* in the nasal part, and to write *banyir* rather than *baniir*.

لا *la*, or the letters ل and ا, with the orthographical mark ء *hamzah*, have already been sufficiently noticed, no reason appearing for assigning to them conjointly a place in the alphabet.

From the foregoing examination of the letters it appears, that of the thirty-four which compose the alphabet, thirteen are peculiarly and almost exclusively Arabic, six may be considered as peculiarly Malayan, and fifteen are common to both languages; and, consequently, that the proper Malayan words are all expressed by twenty, or, if we reject the ڤ (which never occurs), by nineteen characters.

## *Of* CONSONANTS *and* VOWELS.

The common division of this and other alphabets into lingual, dental, labial, and guttural letters, seems to be more ingenious than useful, and

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that into radicals and serviles, though essential to Arabic and Hebrew etymology, has no relation to the structure or derivation of words in this language. It will, however, be necessary to explain with some minuteness what relates to the distinction of consonants and vowels, and the nature of those orthographical marks which affect their pronunciation.

The Arabians name the letters of the alphabet حُرُوف *huruf*, and consider them all as consonants, defining them to be susceptible of motion or utterance (mobiles) by means of the vowels, but not of themselves possessing that power, nor capable of forming syllables. These letters or consonants (for there is no separate term) they distinguish into strong and weak, comprehending in the former class all excepting ا *ā*, و *ū*, and ي *ī*, which three form the latter class or weak letters, and are no other than those which we consider exclusively as vowels; the two latter assuming occasionally, with them as with us, the functions of consonants. From this arrangement proceeds (as will hereafter appear) much of the perplexity of Arabian orthography.

By vowels they understand certain supplementary characters placed above and beneath the letters, serving to note the particular vocal sound with which they are to be uttered. These are often by us termed vowel-points, but injudiciously, as it is of importance to distinguish them from those actual points which permanently accompany and constitute an integral part of many of the characters, being equally necessary to their complete formation with the point over our letter *i*, or the stroke across our *t*. It must at the same time be observed, that neither the supplementary vowels, nor the diacritical points, nor certain other orthographical marks (to be described in the sequel) were known to the ancient Arabic or Cufic style of writing, but have been subsequently introduced

to

to supply the manifest defects of the original rude system: yet it may be fairly doubted, whether the invention is not a very imperfect expedient, inferior to the Sanskrit and Ethiopic systems, where the effect of the vowel is expressed by a modification of the consonant, and certainly to the Greek and Roman, where the vowels assume their independant place in the series of letters.

These vowels, by the Arabians named حركات *harakāt* in the plural, from حركت *harakat* signifying motion, as giving motion or utterance to the consonants, are by the Malays named بارس *bāris*, which implies lines or strokes parallel to each other, or military array, and also سنجات *sinjāta* or weapons, from their resemblance, as may be presumed, to lances borne in rank and file. They are by no means in common use with them, but chiefly employed in quotations from the *korān* and the writings of its commentators, and also in expressing names of places, persons, or things not familiar, as well as to mark the distinction between ordinary words composed of the same letters but differently pronounced, which might otherwise be confounded with each other. They are three in number, and have the Arabic names of فَتحه *fat-hah*, كَسرة *kesrah*, and ضَمه *dammah*, which the Malays pronounce *dlammah*.

فتحه *fat-hah* (ˊ) named also بارس د'اتس *bāris de-ātas* or the stroke above, has the sound of *a* generally and sometimes of *e* short, in our words "bad, "banish, bet, bevy," and being placed over any of the strong letters, or consonants as we should term them, enables them to take that vocal sound, which in themselves they are not understood to possess, as in the words بَبَل *babal* ignorant, تَمڤَت *tampat* place, بَسي *besī* iron, دَندَم *dendam* desire. The effect of its application to any of three weak letters (our vowels) will be noticed when we come to speak of them more particularly.

كسرة *kesrah* (ِ) named also باريس دباوه *bāris de-bāwah* or the stroke beneath, has a sound not differing much from that of our short *i* in "bit, "bidden, trip," (especially as pronounced in North Britain) but more nearly resembling the short *i* of the Italians, as in the Malayan words بِنتِل *bintil* a blister, دِندِغ *dinding* a wall, تِڠڬي *tinggī* high.

ضمه *dammah* or *dlammah* (ُ) named also باريس دهداڤن *bāris de-adāp-an* the stroke before or in front, has nearly the sound of *u* as pronounced in "pudding, cushion, puss," (the *u* in "bud, turn, upper," being a different articulation), of *oo* in "wood, stood, foot," (which is shorter than in "brood, cool, fool,") and of *o* in "bolster, police, foment," differing from that in "blot, hot, forgot," which would be more aptly represented by *alif* and *fat-hah*. The figure of *dammah* is that of a small و, and its position above the consonant, but somewhat to the left, or forward, as its Malayan name imports. Examples of its application appear in تُنتُت *tuntut* to demand, بُنتِڠ *bunting* pregnant, تُمڤَت *tompat* to choke up, بُنتر *bontar* or *buntar* (the distinction of sound between *o* and *u* being often imperceptible) round, بُندَ *bonda* or *bunda* mother; and in the word چَچِنتُڠ *chechintong* a lock of hair, the three vowels have their respective consonants.

Being applied to the several letters of the alphabet, they form syllables that are considered as either pure or mixed. A pure syllable consists of a consonant accompanied or followed (but never preceded in the same syllable) by a vowel, or by what is termed a quiescent letter, or by both, as چَ *cha*, تِ *ti*, نُ *nu*, مَا *mā*, بَو *baū*. A mixed syllable consists of two consonants, of which the latter is mute, with an intermediate vowel, or with a vowel and a quiescent letter also intermediate, as بَنْ *ban*, ڤَڠْ *peng*, بِنْ *bin*, وَتْ *wat*, بَانْ *bān*, بَونْ *baun*. Some mixed syllables are found to

close with a liquid and a mute, as شرط *sart* or *shart* a condition, but this occurs only in Arabic words.

From the foregoing it will appear that the manner of applying the vowels to what are termed the strong letters (our consonants) is sufficiently simple, but it is otherwise with regard to the three weak letters ا *ā*, و *ū*, and ي *ī*, owing to their ambiguous properties, being sometimes moveable and sometimes quiescent. By moveable is understood that, like other consonants, they are capable of being put in motion by the application of vowels, and thereby forming syllables, as وَ *wa*, يَ *ya*. By quiescent is meant the state in which they cease to be consonants in fact, are incapable of the application of the supplementary vowels (though they may be affected by those belonging to the preceding consonant), and perform the function of long vowels, in our acceptation of the terms, as مَا *mā*, بِي *bī*, تَانْ *tān*, رُو *raū*. In this quiescent state it must be obvious, in spite of definitions, that they differ in nothing essential but length of pronunciation, from the three vowels denominated (for the sake of distinction only) supplementary; *fat-hah* being the representative of ا *ā*, *kesrah* of ي *ī*, and *dammah* of و *ū*, which, with some change of shape and size, are placed above and below the other characters, instead of assorting with them, as in the orthographical system of most other classes of language.

When the supplementary or short vowels applied to the weak letters in their moveable state, or to the strong letters immediately preceding them in their quiescent state, are respectively, *fat-hah* to ا, *kesrah* to يِ, and *dammah* to وُ, they are said to be homogeneous; and, on the contrary, when they are dissimilarly or interchangeably employed, they are said to be heterogeneous. *Fat-hah* being applied to ا moveable (in

that

that case denominated *hamzah*), produces no sensible change in the sound of that letter, which, however it may be classed by grammarians, can never perform the office of a consonant in our acceptation of the term, and it continues to be pronounced like *a*, as in أَبَدْ *abad* an age, أَجَلْ *ajal* fate. When, on the other hand, *kesrah* or *dammah* is applied to أ, the proper sound of the letter is extinguished, and it takes that of the supplementary vowel so applied, as اِسْتْرِي *istrī* wife, اِبْن *ibn* son, أُتَم *utama* excellent, اُپَامَ *upāma* like. When any of the three are applied to و or ي, which must in that case be moveable (or consonants), regular syllables are formed in the manner of other letters, as in وَقْتُ *waktu* time, وِصَال *wisāl* meeting, attainment, يُكْيَ *yogīa* it behoveth. In some instances of the application of *fat-hah*, particularly to the ي final, the proper sound of the letter gives place to that of the superscribed vowel, as in تَعَالَيْ *tàāla* most high.

When one of the three weak letters in its quiescent state is preceded, in the same syllable, by a homogeneous supplementary vowel (belonging to the adjoining consonant) they coalesce, and the effect produced is that of lengthening the sound common to both, as تُو *tū*, سِي *sī*, مَا *mā*: but when the quiescent letter is preceded by a heterogeneous vowel, the mixture of their sounds produces a diphthong, as هَو *hau*, پِي *pei*. In Malayan words however the long vowel sounds occurring much more frequently than they do in Arabic, the diphthongs are more usually formed by the association of two of the quiescent letters, than by one of them with a supplementary vowel, as in باو *bāū* smell, نايق *nāīk* ascend, ماين *māīn* to play, سراي *serāī* a palace. It must at the same time be observed that at the beginning of words, the long vowels او and اي, instead of forming diphthongs, produce the simple long sounds of *ō*, *ū*, and

and *ī*, as in the words اورغ *ōrang* man, اوسه *ūsah* mindful, ايسڤ *īsap* to suck; and also that ي preceded by *fat-hah*, instead of the diphthong *ei*, sometimes takes the sound of the long *ē* of the Italian and other languages of the continent, as in ميره *mērah* red, بير *bēr* suffer, تير *tēr* the castle at chess, بليرغ *balērang* sulphur.

Where the vowel character appears doubled over or under the last letter of a word, the Arabian grammarians mean to denote that it is to be pronounced as if the syllable were terminated by the letter ن *nūn*, from whence this form has obtained the name of تنوين or nunnation, as ت *tan*, س *sin*, ج *jon*; but no instances of this occur in any pure Malayan word.

## *Of* Orthographical Marks.

The orthographical marks which now remain to be explained are those called جزم *jesm*, تشديد *teshdīd*, همزه *hamzah*, وصلا *weslā*, مدّه *meddah*, and اڠك *angka*.

جزم *jesm* or جزم *jazam* (as pronounced by the Malays) signifies amputation, and is also termed بارس ماتى *bāris māti* or the dead mark. Its form is (ᵕ or °), and being placed over any letter of a word, it denotes that such letter is mute, dead, or deprived of the vowel sound that might otherwise be supposed to give it motion or utterance, and only serves to close the syllable produced by the antecedent letter and its supplementary vowel, forming what has been already described as a mixed syllable, as بدْ *bad*, تنْ *tin*, سمڤيْ *sampei* arrive, تندقْ *tandok* horn, بنتڠْ *binting* a rampart. It may be applied to all letters capable otherwise of receiving a vowel (of which this is the negation) but is never by the Malays applied to the three weak letters, nor is the occasion for it in

their

their language so frequent as in Arabic, the genius of the former being unfriendly to the recurrence of consonants without the intervention of a vowel sound.

تَشْدِيدْ *teshdīd* (named also شَدّ *shaddu*) signifies corroboration, and being placed over a letter in the form of (ـّـ), has the effect of doubling it; in which case the former of the two sounds coalesces with the preceding syllable, and the latter, with its proper vowel, forms the subsequent one, as in the words تمّت *tammat* finished, جنّت *jennat* paradise, چرّي *cherrei* to separate. It may be applied to any of the strong letters excepting چ *ch*, غ *ñg*, and ڽ *nia*, which letters, not being themselves of a simple nature, could not be doubled without a harshness of sound; and also to the two weak letters و and ي, although not to ا. When placed over the و or ي, the former half of the letter thereby doubled remains quiescent, and the latter half becomes moveable, as in بُوْغ *buwang* or *būang* to throw out, تِيْغ *tiyang* or *tīang* a pillar, مُوْت *muwat* or *mūat* to load, تُوْي *tuwei* to reap: but double letters being in general so little necessary for expressing the liquid or fluid sound of the words, it would be uselessly employing the learner's attention to enter further into the rules by which the *teshdīd* might be applied; for we should bear in mind that these refined orthographical distinctions were invented for a class of languages with which the Malayan has no radical connexion, nor scarcely any property in common: yet are they elaborately taught by the natives to every youth who commences the study of his own with some tincture of the Arabic language; and a copious syllabarium, where all the *sinjāta* are exhibited, is prepared for his exercise. Examples of this may be seen in the Alphabetum Arabicum, printed at Rome in 1592 (with beautiful types), and in Gladwin's Persian Moonshee, printed at Calcutta in 1795.

*Hamzah* (ء), the most used by the Malays of all the orthographical marks, is either an appendage of the moveable ا, usually accompanying its supplementary vowel, and consequently placed either above or below that letter, or else it is the representative of or substitute for it, and in its absence is placed in front of the preceding letter. So intimate indeed is the connexion, in the opinion of grammarians, between the moveable ا and this mark, that the former, being present, is made to assume the name of *hamzah*, loses its proper efficiency, and, like a mere aspirate, adapts its sound to that of the vowel with which the mark is accompanied, as أَبْ *ab*, إِبْ *ib*, أُبْ *ub* or *ob*. This adaption, it is true, might take place although the *hamzah* were omitted, and its use, when so applied, seems to be no other than that of denoting the quality of this letter. In this language, however, where the vowels are sparingly employed, the chief use of the *hamzah* is to express (like our comma or apostrophe) the elision of the ا moveable at the commencement of a syllable following one of the three weak letters, ا, و, or ي quiescent; and also, but not uniformly, following a consonant rendered mute by *jesm*; which two circumstances occur most commonly in derivative words formed by annexing particles (to be hereafter explained), as كَسَمْڤُرنَاءَن *ka-sempornā-an* perfection, فَكَرْجَاءَن *pe-karjā-an* performance, كَنَنتُوءَن *ka-tantū-an* certainty, كَنَنتِيءَن *ka-nantī-an* expectation, فَڠَدَاڤ *peng-adāp-an* presence, فَڠُبُر *peng-ībur* comforter, مَڠُوسِكْ *meng-ūsik* to tease. It also supplies the elision of ا before و or ي at the commencement of a word to which the particle س *sa* (a contraction of ساتو *sātu* one) is prefixed, as سُورڠ *s'ōrang* a man, for ساورڠ *sa-ōrang*; as well as in the instances of مَكُوجر *mak'ūjar* for مَكَ اوجر *maka ūjar* and he said, and مريكيت *marīk'ītu* for مريكَ ايت *marīka ītu* those people; and, generally, wherever such elisions occur,

Sometimes

Sometimes the *hamzah* instead of being a substitute for ا, represents the ء or ه, which soft aspirate has nearly a similar sound, as مَغْمبُر *meng-ambur* to scatter, from همبر *ambur* or *hambur*; مَغْونس *meng-ūnus* to unsheath, from هونس *ūnus* or *hūnus*; and thus also when the primitive begins with هَا *hā*, the ا being then quiescent or vowel, preserves its place in the derivative, and the ه only is represented by *hamzah*, as in مَغْابس *meng-ābis* to consume, from هابس *ābis* or *hābis*; مَغْالو *meng-ālau* to drive out, from هالو *ālau* or *hālau*. It will not escape remark that *hamzah*, according to the foregoing account of it, partakes much of the nature of the Greek (') or spiritus lenis, and that in respect to form it is the Arabic ء *aīn* diminished in size.

ا وَصْل *wesl* (ـٓـ), by the Malays written and pronounced وَصْلَه *weslah*, signifies "union," and is applied only to the initial آ, which then becomes entirely mute, and a junction takes place between the sound of the last vowel of the preceding word and the next following consonant, whereby the two words are made to coalesce. Its use is confined to Arabic phrases, and chiefly, if not entirely (excepting in quotations), to the ا of the definitive particle ال *al*, which under certain circumstances is modified in pronunciation, as كِتَابِ ٱلنَّبِي *kitābi 'lnabi* the book of the prophet, بِسْمِ ٱللَّهِ *bismi 'llahi* in the name of God. For the rules by which the application of this mark is governed, and particularly for those affecting the letter ل also, of the particle, according to which it is extinguished and its place supplied by doubling what is termed the solar letter which follows it, as in the sequel of the phrase last quoted, ٱلرَّحْمَنِ ٱلرَّحِيمِ *'lrahmani 'lrahīmi* the merciful and compassionate, the Arabic grammar must be consulted. To the Malayan they may be considered as extraneous.

مَدّ *medd* or مَدّة *meddah* (ـٓـ) signifies extension, and is in like manner applicable to آ, whose sound is thereby lengthened. Its use may be thus considered; that the pronunciation of the syllable requiring two *alifs*, one of them moveable or consonant, and the other quiescent, but the rules of orthography not admitting of such a repetition of the letter, this mark is placed over the one آ, to denote at the same time the elision and the extension of sound, as in آيَر *āyer* water, آڤي *āpi* fire, آخِر *ākhir* last. But in Malayan words the long sound of آ forming a syllable at the beginning, is commonly expressed by هَا *hā*, with the soft or imperceptible aspirate to support the supplementary vowel, as in هَابِس *hābis* or *ābis* to finish, هَارِي *hārī* or *ārī* day, هَايَم *hāyam* or آيَم *āyam* a fowl.

In some writings, however, we may find a second and smaller آ placed beside the greater, which the grammarians affect to consider as another form of *medd*, and name it مَدّ ٱلِف *medd 'alif*. This smaller آ is also employed by itself, and placed above the other characters, whose junction frequently excludes it from occupying that place which the greater آ would hold in the line, as in رحملن for رحمان *rahmān* merciful; but this seems to be nothing more than a fancy of the penman, and to have no influence on the pronunciation. When placed over ي final, it implies that the letter, in Arabic words, is to be sounded like ا, as in تَعَالِي *tàāla* most high; but the Malays, on the contrary, sometimes introduce this lesser آ instead of applying *fat-hah* to the preceding consonant, in order to produce the diphthongal sound of *ai* or *ei*, as in ڤاكِي *pākei* to wear, گُولَي *gūlei* a curry. Finally, the *meddah* is employed in abbreviations of a sacred or mysterious nature, where one, two, or more words are represented by their initial, medial, and final letters, as عمٓ for عَالَيهِ ٱلسَّلَام *aleihi 'sselām* peace be upon him.

اڠک *aṅgka* (٢) or the Arabian cipher 2, when used as an orthographical mark, denotes that the word to which it is applied, although written but once, must be doubled or repeated in the pronunciation. This expedient proceeds from the frequency of these reduplications in forming certain indefinite plurals, superlatives, and adverbs, and in expressing the continuance or repetition of action in verbs, as رومه٢ *rūmah-rūmah* houses, كات٢ *kāta-kāta* words, ڤوتيه٢ *pūtih-pūtih* very white, تيڠڬي٢ *tiṅggī-tiṅggī* very high, مول٢ *mūla-mūla* in the first place, مان٢ *māna-māna* wherever, جالن٢ *jūlan-jālan* to walk about, ماين٢ *māīn-māīn* to play or be at play. It must be observed at the same time with regard to the verb, that where reciprocity of action is to be denoted by repetition, a difference of form or inflexion takes place (as will be hereafter more particularly explained), and instead of applying the cipher, the words are written at length, as تولڠ منولڠ *tōlong-menōlong* to assist mutually. When the cipher is applied to a derivative word, the primitive part only, and not the particle prefixed, is repeated, as برماكن٢ *ber-mākan-mākan* to eat much or frequently, سلام٢ *se-lāma-lāma* so long as, for ever, ڤرتورت٢ *per-tūrut-tūrut* a train of followers, retinue. Where the particle is annexed, the cipher may be equally applied and the repetition take place, as كسكن٢ *ka-suka-suka-an* hilarity, ڤربونه٢ن *per-būnoh-būnoh-an* repeated murders; but not with strict accuracy, because a prosodial variation takes place, and the words should be, and more frequently are written كسكسكا٢ن *ka-suka-sukā-an* and كبونهبونهن *ka-būnoh-bunōh-an*, without the aid of the cipher. When the particles مڠ *meng* and ڤڠ *peng* are prefixed to words marked with the cipher, in which the particles are followed by a vowel-sound, it is common to retain the nasal *ñg* in the repetition, and for ڤڠاڤ٢ an inquisitive person, to write

and pronounce ڠاڤ ڤڠاڤ *peñgāpa-ñgāpa*, for مڠير to cogitate, مڠير ڠير *meñgīra-ñgīra*, and for مڠالر to continue flowing, to write مڠالر ڠالر *meng-ālir-ñgālir*.

Thus much it has been thought necessary to say on the subject of the elements of which words are composed, and of the characters and signs by which they are expressed in writing. The words themselves, their distinctions, qualities, and uses in serving to convey, either by themselves or by their combination, intelligible and correct meanings (the proper object of Grammar) must now be considered.

## *Division of Words.*

The most obvious and general division of the language is into primitive and derivative words. By primitive or simple words are to be understood all words, of whatever part of speech, in their original and unmodified state, whether indigenous or adopted from other languages, as اورڠ *ōrang* man, تانه *tānah* earth, بدي *budī* understanding, بسر *besár* great, تاكت *tākut* afraid, اكو *aku* I, جالن *jālan* to walk, لوار *lūar* out, اكن *akan* unto, وه *weh* alas! By much the greater proportion of primitive Malayan words are dissyllables, pronounced with a slight stress or accent on the former of the two, as ماكن *mākan* to eat, ڤوكل *pūkul* to strike, ڤادڠ *pā-dang* a plain, ڤينڠ *pīnang* betel-nut; whilst monosyllables, as برت *brat* heavy, جاوه *jauh* far, گاه *gah* renown; and trisyllables and polysyllables (not composed), as بناتڠ *benātang* a beast, بتين *betīna* female, سراي *serāya* at once, كلڠكار *kalañggāra* inquisitive, are very rare.

Derivative words are formed from the primitives, by prefixing or annexing certain inseparable and otherwise non-significant particles, which will be enumerated and explained in their proper place, it being sufficient

sufficient to notice here, that prosodial and other changes in the orthography of the primitives frequently attend their application, as كدان *ka-adā-an* existence, from اد *adā* to be, كلڤارن *ka-lapār-an* famine, from لاڤر *lāpar* hungry, ترونكن *turūn-kan* to lower, from تورن *tūrun* to descend, مڠمڤغ *meñgampong* to collect, from كمڤغ *kampong* an inclosure, مموكل *memūkul* to beat, from ڤوكل *pūkul* strike.

What are properly named compound words, formed by the junction of two or more significant terms, are not frequent in this language, and the few that occur consist either of such as convey nearly a repetition of the same idea (often borrowed from different languages), as سكچيت *suka-chita* joy, عقل بدي *àkal-budī* understanding, لله لته *lelah-leteh* languid; or else of words which have become connected in their signification by familiar use, and made to coalesce in sound by the elision of a vowel, as دنهاري *din 'ārī* break of day, مريكيت *marīk 'ītu* those persons, they; to which may be added يا'يت *iya-ītu* that is to say, برڠسياڤ *barang-sīāpa* whosoever, سڤو تاڠن *sapū-tāñgan* a handkerchief. There are also a few words of three as well as of two syllables, which occasionally drop the first, especially in conversation, as ريمو *rīmau* for هريمو *arīmau* a tiger, تيمن *tīmun* for هنتيمن *antīmun* a species of cucumis, مارة *mārah* for امارة *amārah* angry, ريڠن *rīñgan* for هريڠن *arīñgan* light in weight, ڤون *pūnia* for امڤون *ampūnia* own, مس *mas* for امس *amas* gold, نم *nam* for انم *anam* six.

## *Parts of Speech.*

The usual division of speech, in the oriental languages, is into three parts only, *viz.* the noun, the verb, and the particle; the first including the adjective, and the last all other words; but this seems much too general

general for the purposes of useful distinction, and although the division into eight parts, which was found applicable to the Greek and Latin, and from them has been adopted into the modern languages of Europe, is not perfectly suited either to these or to the Malayan, I am induced from a consideration of the advantage that attends the employment of known and current terms, to conform in great measure to the principles of this division, instead of attempting a classification entirely new.

Some difficulty arises from a numerous description of words presenting themselves, which in their primitive or crude state are not confined to one particular part of speech, but are common to two or more, as جالن *jālan* to walk and *jālan* a road, سالة *sālah* wrong and *sālah* a fault, تيدر *tīdor* to sleep and *tīdor* asleep. This, however, is no more than occurs in English, where the words "love, dark, dry, wish," and innumerable others, are at the same time noun and verb, substantive and adjective, adjective and verb, and may be employed in the one or the other capacity as the construction requires; and as in their derivative form the parts of speech to which Malayan words of this description belong, are determined in general by the particles (prevalent in proportion as the style is correct and grammatical), it will not be necessary to consider them as a distinct class, but as belonging to the several parts of speech to which they may be eventually referable, either from their place in the sentence or the changes they undergo.

The following are the parts of speech into which, without departing too much from accustomed distinctions, the language may be divided.

NOUNS or the names of things, the objects of sense and thought.

ADJECTIVES or the qualities of nouns.

NUMERALS or terms of number.

PRONOUNS

PRONOUNS personal and demonstrative, including the Article.
VERBS or affirmatives of being, acting, or suffering.
ADVERBS or modals.
PREPOSITIONS or directives.
CONJUNCTIONS or connectives.
INTERJECTIONS or exclamations.
INSEPARABLE PARTICLES or formatives.

## *Of Nouns.*

Nouns in this language cannot properly be said to possess the distinctions either of gender, number, or case. The absurdity of attributing difference of sex to things, or to the names of things not organised by nature to reproduce their kind, did not suggest itself to the framers or methodisers of the Malayan tongue. The real difference existing in animate beings, as well as that presumed to exist in vegetables, is denoted by appropriate words expressive of the sex, as لاکی لاکی *laki-lāki* man, male, ڤرمڤوان *perampūan* woman, female, جنتن *jantan* the male, and بتين *betīna* the female of animals in general, as اورڠ لاکی لاکی *ōrang laki-lāki* a man (distinguished from a woman), اورڠ ڤرمڤوان *ōrang perampūan* a woman (distinguished from a man), کودا جنتن *kūda jantan* a stallion, کودا بتين *kūda betīna* a mare, ايم جنتن *āyam jantan* a cock, ايم بتين *āyam betīna* a hen, گنجا لاکی لاکی *ganja laki-lāki* the male hemp-plant. Should it be maintained that *kūda betīna* a mare is effectively the feminine of the noun *kūda jantan* a horse, that daughter is the feminine of son, and queen of king, we may answer, without denying the propositions, that such a distinction of terms does not belong to grammar, but like other names of things, they are best sought for in a dictionary.

Number is not denoted by any variety of termination or change in the form of the noun, but by separate words expressive of plurality or singularity, such as باڤيق *bāniak* many, بارغ *bārang* some, or by specific numerals. An indefinite plural, however, of a peculiar kind is sometimes employed, which consists in a duplication of the noun, and has already been noticed in speaking of the cipher used to signify it, as باتو٢ *bātu-bātu* stones, راجا٢ *rāja-rāja* princes, كاتا٢ *kāta-kāta* words. The opinion may indeed be hazarded, that in this language the noun in its simple state, without any accompanying term to limit or extend its signification, is more properly to be considered as plural than singular; or, that in order to the determining its number, the application of a term expressing singularity is more commonly necessary than one of indefinite plurality. Thus, for example, in the phrase اد اورغ د لور *ada ōrang de-lūar* there are persons without, the word *ōrang* requires no plural sign; but, on the contrary, in the phrase اد سورغ د لور *ada s'ōrang de-lūar* there is a person without, the article or numeral of unity is indispensable; and so also in the phrases د بالق گونغ *de-bālik gūnong* beyond the mountains, ممبلي ايم *mem-bilī āyam* to purchase fowls, the words *gūnong* and *āyam* are at once understood to be in the plural number. And from hence, perhaps, has arisen the practice of denoting the individuality of all sensible objects by specific terms accompanying the numeral; which are in many instances descriptive of some obvious quality of the thing, although in others quite arbitrary; but the nature of these idioms will be best understood from a single example in our own language, where, in speaking of cattle, we say two, three or more "head;" whilst the Malays (and somewhat more appropriately) enumerate cattle, birds, and animals in general, by the "tail," as كودا ليما ايكر *kūda līma īkur* five horses (or

tail

tail of horses), كربو سمبيلن ايكر *karbau sambīlan īkur* nine buffaloes, ايم سابوغ امڤت ايكر *āyam sābōng ampat īkur* four game-cocks. In counting the human species the generic term اورغ *ōrang* is repeated, as اورغ سورغ *ōrang s'ōrang* one person, لكلاك دو اورغ *laki-lāki dūa ōrang* two men, ڤرمڤون تيڬ اورغ *perampūan tīga ōrang* three women. To inanimate substances various terms are in like manner applied, as فيسغ ليم بوه *pīsang līma būah* five plantains, رومه سبوه *rūmah sa-būah* one house, نكري سبوه *negrī sa-būah* one or a city, مات سبيج *māta sa-bīji* one eye, تلر سبيج *telur sa-bīji* one egg, باتو دو بيج *bātu dūa bīji* two stones, داون سلي *dāūn sa-lei* one leaf, رمبت سلي *rambut sa-lei* one hair, ڤوهن دو باتغ *pūhn dūa bātang* two trees, كايو سباتغ *kāyū sa-bātang* a piece of timber, كيكي سباتو *gīgī sa-bātū* one tooth, ڤاڤن تيڬ بيله *pāpan tīga bīlah* three plank, ڤدغ دو بيله *pedang dūa bīlah* or دو كڤغ *dūa keping* two swords, كرتس سكڤغ *kartas sa-keping* or سلي *sa-lei* a sheet or leaf of paper, لاد سڤولهٔ بوتر *lāda sa-pūluh būtir* ten grains of pepper, گادغ سڤوچق *gāding sa-pūchuk* one elephant's tooth, سناڤغ دو ڤوچق *snāpang dūa pūchuk* two musquets, سورت سڤوچق *sūrat sa-pūchuk* a note, ڤوكت سراون *pūkat sa-rāwan* one fishing net, كات سڤاته *kāta sa-pātah* one word; with several more of these idiomatic appendages to the numerals, whose proper application can only be learned by much practice in the language.

In nouns borrowed from the Arabic the plural is generally formed as in Malayan words, without attention to the mode followed in the language to which they belong; but on the other hand, the Arabic word ملايكة *malāīkat* angels, is indifferently used in singular or plural, or more commonly in the former.

Cases being understood to signify those changes in the termination of nouns by which they decline from the nominative or casus rectus, and become

become oblique, do not apply to the Malayan, in which no such declension takes place. In this language, as in English, the modifications of the sense are effected by means of prepositions or (as they do not necessarily precede) directives, the noun itself continuing unchanged, as كفد رومه *ka-pada rūmah* to a house, درفد رومه *deri-pada rūmah* from a house, د رومه *de rūmah* at a house, د لوار رومه *de-lūar rūmah* out of a house, د ياتس رومه *de-ātas rūmah* on top of a house, د باوه رومه *de-bāwah rūmah* beneath a house; so also اكن *akan*, بڭ *bagi*, or كفد الله *ka-pada allah* unto God, درفد مودل همب *deri-pada mūdal amba* from my capital, اوله كرني بكند *ūlih karuniya baginda* by his majesty's favour, دڠن تولڠ نبي *daṅgan tōlong nabī* with the aid of the prophet, فد سيڠ هاري *pada sīang ārī* at day-break or by day-light; none of which phrases can, without an abuse of speech, be denominated the cases of those nouns.

In the situation of a subjective or accusative case, or where the noun is the subject of the action, no directive is required, as ڤاسڠ اڤ *pāsang āpi* light the fire, ڤوتڠ كايو *pōtong kāyū* cut the wood, ملريكن كود *me-larī-kan kūda* to gallop a horse. Yet اكن *akan* is sometimes superfluously introduced, as ڤوكل اكن انجيڠ ايت *pūkul akan anjing ītu* beat that dog. The possessive sense, or what is termed the genitive case of a noun, is expressed by its position, the word denoting the subject of possession always preceding that which denotes the possessor, as بند راج *benda rāja* the king's treasure, چهاي متهاري *chāya mata-ārī* brightness of the sun, or the sun's brightness, كتڠڭين ڬونڠ *ka-tiṅggī-an gūnong* the height of the mountains, كروس اوا *kurūs-an awā* leanness of the body; or otherwise by the use of a pronoun in the possessive form, as همب ڤون واڠ *amba pūnia wāng* my money, اكو امڤون تانه *aku ampūnia tānah* my land, اورڠ چين ڤون هرت *ōrang chīna pūnia arta* goods of or belonging to a Chinese.

It

It may be remarked, that this latter mode is chiefly (though not exclusively) employed where real possession or property in the subject is understood, whereas the mode by position is more commonly used to imply attribution only, as in the former examples.

The only changes to which the form of nouns is subject are those which they undergo as derivatives, and upon the correct employment of these modifications depend the propriety and delicacy of language, or those qualities which, as much as the choice of terms, distinguish a polite from a vulgar style. Derivative nouns are constructed by means of particles prefixed or annexed, from primitive nouns (although rarely), from adjectives, and from verbs chiefly, and, in a few instances, from other parts of speech; as in Latin "altitudo" is formed from "altus," and "permutatio" from "muto."

From adjectives they are formed by prefixing the particle كَ *ka-* and annexing the particle ن *-an*, or by the latter alone. Thus from رندہ *rendah* low, comes كرنداهن *ka-rendāh-an* or رنداهن *rendāh-an* lowness, humility; from بسر *besár* great, كبسارن *ka-besār-an* greatness; from ماتى *māti* dead, كماتين *ka-matī-an* death; from سالہ *sālah* wrong, كسلاهن *ka-salāh-an* criminality; and from مانس *mānis* sweet, منيسن *manīs-an* sweetmeats, and كمنيسن *ka-manīs-an* sweetness. So also from verbs, as from ننت *nanti* to wait, كنتين *ka-nantī-an* expectation; from لاري *lārī* to run, كلرين *ka-larī-an* flight; from اينغن *īñgin* to desire, كاينغنن *ka-īñgin-an* lusts; from بهاڭ *bhāgi* to divide, بهكين *bhagī-an* division; and from ماكن *mākan* to eat, مكانن *makān-an* victuals. But exclusively of these derivations taking كَ *ka-* and ن *-an*, which are in general what grammarians term abstract nouns, a numerous class is in like manner formed

from verbs by prefixing the particles ڤر *per*, with its varieties ڤل *pel* and ڤـ *pe*, and ڤن *pen*, with its varieties ڤم *pem* and ڤڠ *peng*; being by these changes of termination adapted to the sound of the letter with which the succeeding syllable commences. Thus from تيدر *tīdor* and ادو *adū* to sleep, repose, are formed ڤرتيدورن *per-tidōr-an* and ڤرادون *per-adū-an* a sleeping place, recess for a bed; from مندي *mandī* to bathe, ڤرمنديـن *per-mandī-an* a bath; from بوت *būat* to do, ڤربواتن *per-buāt-an* work, performance; from اجر *ajar* to learn, ڤلاجارن *pel-ajār-an* a school; from سورہ *sūruh* to order, send, ڤسورہ *pe-sūruh* an envoy, messenger; and from بلي *bilī* to buy, ڤربليـن *per-bilī-an* or ڤبليـن *pe-bilī-an* a market-place, and ڤمبليـن *pem-bilī-an* the article purchased.

So also from چوري *chūrī* to steal, is formed ڤنچوري *pen-chūrī* a thief; from بونه *būnoh* to kill, ڤمبونه *pem-būnoh* a murderer; from بايار *bāyer* to pay, ڤمبايار *pem-bāyer* payment; from چوچق *chūchuk* to pierce, ڤنچوچق *pen-chūchuk* a fork, skewer; from داڤت *dāpat* to obtain, ڤندائت *pen-dāpat* apprehension, and ڤندڤاتن *pen-dapāt-an* acquisition; from ايكت *īkut* to follow, ڤڠيكت *peng-īkut* a follower; from اوكر *ūkir* to carve, ڤڠوكر *peng-ūkir* a carver or engraver; from اسه *asoh* to nurse, ڤڠاسه *peng-āsoh* a nurse; from ڬالي *gālī* to dig, ڤڠڬالي *peng-gālī* a spade; from ليهت *līat* to see, ڤڠليهاتن *peng-liāt-an* sight; and from تاهو *tāū* to know, ڤڠتاهون *peng-a-taū-an* knowledge.

It may be remarked, that the derivative nouns formed with ڤر *per*, ڤل *pel*, ڤـ *pe*, express for the most part the place of the action implied by the primitive verb, or the action itself; and that those formed with ڤن *pen*, ڤم *pem*, ڤڠ *peng*, express the agent by whom the action is performed, the instrument, or the faculty; the former partaking of a neuter

or

or of a passive, and the latter of an active signification. Their correspondence with the intransitive and transitive signs of the verb, بر *ber* and من *men*, will appear in treating of that part of speech.

In the examples that have been given of the formation of derivatives, it has been effected by simply prefixing or annexing the particles, without any other variation than that of the relative length of the vowels (on principles to be hereafter explained); but there are circumstances under which an entire change takes place in the first syllable, in order, as it would seem, to render the coalescence with the particle more agreeable to the ear, as from تاجم *tājam* sharp, is formed ڤناجم *penājam* (instead of *pen-tājam*) an instrument for sharpening; from تاور *tāwar* to cure, ڤناور *penāwar* (not *pen-tāwar*) an antidote or charm; from سامن *sāmun* to rob, ڤياسن *peniāmun* a robber; from سڠت *sungat* to sting, ڤيڠت *peniangat* a sting; from ساڤو *sāpū* to sweep, ڤياڤو *peniāpū* a sweeper; from ڤادم *pādam* to extinguish, ڤمادم *pemādam* an extinguisher; from ڤندڠ *pandang* to behold, ڤمندڠ *pemandang* a view; from كنل *kanal* to call to mind, ڤڠنل *peñganal* recognition; from كاول *kāwal* to guard, ڤڠاول *peñgāwal* a watchman or guard; and from ڤڬڠ *pegang* to hold, ڤمڬاڠن *pemegāng-an* a holding, tenure. This adaptation of the particle being equally attended to in the inflexions of the verbs, the particular rules by which they are governed will be more conveniently explained when these are treated of; and it remains only to observe, that verbal nouns are also sometimes (though very rarely) formed by prefixing the particle س *se* (more usually employed in the construction of adverbs), as ستاو *se-tāu* knowledge, privity, in the phrase تياد دڠن ستاو همب *tiāda dañgan se-tāu amba* it is not with my knowledge.

Derivative nouns may in like manner be deduced from primitive nouns,

nouns, or from words in any other parts of speech, as from همب *amba* a servant, ڤرمبائن *per-ambā-an* servitude; from تاڤ *tāpa* seclusion, penance, ڤرتاڤ *per-tāpa* a hermit, recluse; from انتار *antāra* between, ڤلنترن *pel-antarān* a hall, passage. It may, however, be more correct to consider these as deriving immediately from the verbs برهمب *ber-amba* to serve, ڤرتاڤ *per-tāpa* to perform penance, and برانتار *ber-antāra* to lie between. Fractional numbers are also derivative nouns, as ڤرامڤت *per-ampat* a fourth part, سڤرتيڬ *sa-per-tīga* one third, تيڬ ڤرليم *tīga per-līma* three fifths; but beside these we meet with some derivatives from numerals, expressing titles of command and office, as ڤڠراتس *peng-rātus* a centurion, from راتس *rātus* an hundred, and ڤڠليم *peng-līma* or *pañglīma* a governor, prefect, from ليم *līma* five: but the origin of the appellation is uncertain.

Lastly, derivatives may be formed progressively from other derivatives, in a mode that will appear intricate to those who begin to study the language, or who are accustomed only to the ordinary colloquial dialect, but which is not devoid of method and consistency, as may be seen in the word سام *sāma* alike, same, which becomes by duplication the adverb سام۲ *sāma-sāma* together, from whence is formed the verb برسام۲ *ber-sāma-sāma* to act in concert, and by annexing a particle, the derivative noun برسامسمائن *ber-sāma-samā-an* confederacy, concert. Thus also in the sentence, تياد كام بركلمڤاهن تياد كام برككراڠن *tiāda kāmi ber-ka-limpāh-an tiāda kāmi ber-ka-korāng-an* we are not in a state of abounding, nor are we in a state of poverty, where the two derivatives progressively formed from the verbs لمڤه *limpah* and كورڠ *kōrang*, become verbal nouns in one stage, and finally verbs again. So likewise ڤڠڬڠ *pinggang* the waist may become سڤرڤڠڬاڠنن *se-per-pinggāng-an-nia* what is worn about her waist;

waist; and دو *dūa* two, which by the application of ك *ka* becomes كدو *ka-dūa* both, and then by prefixing س *se* becomes سكدو *se-ka-dūa* both together, may, by annexing the transitive particle كن *kan*, become the verb سكدواكن *se-ka-dūā-kan* to do a thing by mutual agreement. It may here likewise be noticed that derivatives, although in their full state of formation they generally remain fixed to their proper class, yet sometimes we find them, by a licence not very justifiable, transferred from one part of speech to another, as in the instance of يغ امت سايغ دان مڠسيانى *īang amat sāyang dan meñgasīān-ī* who is very merciful and compassionate, where the last word is properly a verb formed from the noun كسيهن *kasīh-an* pity, but here employed as an adjective. Thus also the transitive verb منلنتغ *menalantang* to lay upon the back, is used in the sense of resupinus, "lying on the back;" and منوج *menūju*, properly "to point to," becomes the adverb "towards."

## *Adjectives.*

Adjectives or words denoting the qualities of nouns, and which may therefore be termed qualitives, are not (any more than the nouns) subject to variation of case, gender, or number. That which they undergo in the formation of derivative or abstract nouns expressive of quality, has been already explained. They are connected with the noun by position only, and in simple construction always follow it, as كود ڤوتهٔ *kūda pūtih* a white horse, هاري راي *ārī rāya* a festival day, كڤل تڠڬي *kapal tiñggī* a lofty ship; but when a quality is predicated of a noun, or in other words, when in the corresponding English phrase the verb substantive intervenes, the qualitive is in the Malayan made to precede the noun, although the verb is not necessarily expressed, as بايق اورغ ايت

*bāik ōrang ītu* that man is good, پوتيه كود راج *pūtih kūda rāja* the king's horse is white, كچل رومه همب *kechil rūmah amba* my house is small. They may be formed from nouns by prefixing the particle بر *ber*, as بربولو *ber-būlū* feathered, from بولو *būlū* feathers, بربدي *ber-budī* wise, from بدي *budī* wisdom.

### *Comparison of Adjectives.*

The comparison of adjectives or expression of the relative degrees of quality, is effected by words and particles prefixed, and not by any change of termination.

The comparative degree is formed by means of the words لبه *lebih* more, and در *deri* or درڤد *deri-pada* than, or by either of them separately, as لبه مانس لبه ڤانس در دهول *lebih pānas deri daūlu* hotter than formerly; لبه مانس درڤد گول *lebih mānis deri-pada gūla* sweeter than sugar; تڠكي هلون در تيڠڬى كورڠ *tiñggī aluwan deri kōrong* the stem is higher than the stern; انيله سوچ درڤد لاين *inī-lah sūchi deri-pada lāin* this is cleaner than the other.

The superlative degree, by prefixing the intensitive particle تر *ter*, as تربسر *ter-besár* very great, تركواس *ter-kwāsa* very or most powerful, ترلاجو *ter-lājū* very swift; or by an adverb to which that particle is applied, as ترلال *ter-lālu* or تره ترلبه *ter-lebih tūah* extremely old, ترلال ڬڤق *ter-lālu guppok* excessively fat; and these expressions are sometimes enforced by adding the words نين *nīan* indeed, سكال *sakāli* entirely, or امت *amat* exceedingly, as ترلال بايق نين *ter-lālu bāik nīan* extremely good indeed, ترلبه بسر سكال *ter-lebih besár sakāli*, or ترلال امت بسر *ter-lālu amat besár* most exceedingly great; or the latter may be used without the former adverb, as پوتيه سكال *pūtih sakāli* perfectly white; and when the definite article is prefixed, an absolute expression of the superlative is formed,

as

as يڠ بايق سكال *īang bāīk sakāli* the best, يڠ بورق سكال *īang būruk sakāli* the worst. The inseparable term مها *mahā* is also applied with the same effect, as مها ملیا *mahā-mulīā* most magnificent; يڠ مها تڠكي *īang mahā-tingīgī* the most high; and a kind of indefinite superlative is produced by doubling the adjective, as جاوه٢ *jāūh-jāūh* very far, رامي٢ *rāmī-rāmī* very populous, ڤارڠ٢ *niāring-niāring* very shrill, ميره٢ *mērah-mērah* very red.

In strictness, however, the most part of the foregoing examples ought rather to be considered as phrases or members of sentences, than as a comparison of adjectives in the sense of the Greek and Latin grammarians, whose object was to distinguish and to account for certain changes in the form of the words themselves, denoting the degree of their quality, and not to shew how a comparison of ideas might be expressed by a circumlocution.

## *Numerals.*

Numerals have usually been classed under the adjective, with which they have many circumstances in common, but their nature is sufficiently peculiar to entitle them to be considered as a separate part of speech. They are distinguished into cardinals, ordinals, and fractionals.

The cardinal numbers are as follows: سوات *suātu*, سات *sātu*, اس *asa*, سا *sā* one; دو *dūa* two; تيڬ *tīga* three; امڤت *ampat* four; ليم *līma* five; انم *anam* six; توجه *tūjuh* seven; دلاڤن *delāpan*, دولاڤن *dūlāpan*, and سلاڤن *salāpan* eight; سمبيلن *sambīlan* nine; سڤولهٔ *sa-pūluh* ten; سبلس *sa-blas* eleven; دوبلس *dūa-blas* twelve; تيڬ بلس *tīga-blas* thirteen; دوڤولهٔ *dūa-pūluh* twenty; دو ڤولهٔ سوات *dūa-pūluh sūātu* twenty-one; تيڬ ڤولهٔ *tīga-pūluh* thirty; ليم ڤولهٔ *līma-pūluh* fifty; سراتس *sa-rātus* one hundred; دو راتس

دوا راتس *dūa-rātus* two hundred; سريبو *sa-rību* one thousand; سلقس *sa-laksa* ten thousand; سڤولة لقس *sa-pūluh laksa* one hundred thousand; سجوت *sa-jūta* or سراتس لقس *sa-rātus laksa* a million. In borrowing the word لكس *laksa* from the Sanskrit the Malays have, very arbitrarily, changed its signification from an hundred thousand to ten thousand; which often gives rise to misunderstandings in their transactions with merchants from the continent of India. In some Malayan countries, but not universally, the term ليكر *līkur* is applied to the numeration between twenty and thirty, in the same manner as بلس *blas* to that between ten and twenty, and thus instead of دوا ڤولة سوات *dūa pūluh sūātu* twenty-one, they say سليكر *sa-līkur*, for twenty-two دوا ليكر *dūa-līkur*, for twenty-three تيڬ ليكر *tīga-līkur*; and agreeably to this we find the date of an epistle given in *fac simile* by Valentyn (Vol. I. p. 121.) thus expressed, درڤد سليكر هاري بولن شوال تاهن سريبو دان سراتس دوا ڤولة سات *deri-pada sa-līkur ārī būlan sawāl tāun sa-rību dan sa-rātus dūa-pūluh sātu* on the twenty-first day of the month *sawāl* in the year (of the *hejrah*) 1121 [A. D. 1709.]

The numbers mid-way between each ten are expressed, especially in conversation, in a peculiar manner, as, for twenty-five, they familiarly say تڠه تيڬ ڤولة *tañgah tīga pūluh*, or, literally, half of thirty; for forty-five, تڠه ليم ڤولة *tañgah līma pūluh* half of fifty; and upon the same principle, for one hundred and fifty, تڠه دوا راتس *tañgah dūa rātus*, literally, half of two hundred, that is, of the second hundred. Thus also for two and an half, they say تڠه تيڬ *tañgah tīga* half of three, and for three and an half, تڠه امڤت *tañgah ampat* half of four. Nine is often expressed by a phrase implying the deduction of one from the next following ten, as for sixty-nine they say كورڠ اس توجه ڤولة *kōrang asa tūjuh pūluh* wanting one

of

of seventy; for ninety-nine, كورغ اس سراتس *kōrang asa sa-rātus* wanting one of an hundred, or, an hundred less one.

It may be observed, that a contraction of the numeral of unity becomes the indefinite article, as سكات *sa-kāta* a word, or, one word, سورغ *s'ōrang* a man, or, one man. The same takes place in most other languages.

The ordinal numbers are as follows: ڤرتام *pertāma* (for the Sanskrit *pratama*), or يڠ ڤرتام *īang pertāma* the first, imprimis; كدو *ka-dūa* the second; كتيڬ *ka-tīga* the third; كمڤت *ka-ampat* the fourth; كليم *ka-līma* the fifth; كسڤولوه *ka-sa-pūluh* the tenth; كدو بلس *ka-dūa-blas* the twelfth; كتيڬ ڤولوه دو *ka-tīga pūluh dūa* the thirty-second; كتوجه راتس *ka-tūjuh rātus* the seven hundredth.

Fractions of numbers, which have already been noticed in speaking of derivative nouns, are thus expressed: ستڠه *sa-tañgah* an half; سڤرتيڬ *sa-per-tīga* a third; سڤرمڤت *sa-per-ampat* a fourth; سڤرليم *sa-per-līma* a fifth; دو ڤرتيڬ *dūa per-tīga* two-thirds; تيڬ ڤرمڤت *tīga per-ampat* three-fourths; امڤت ڤرليم *ampat per-līma* four-fifths; تڠه دو *tañgah dūa* one and an half, as before explained. Of multiples and divisionals examples are as follows: تيڬ لاڤس *tīga lāpis* three fold, triple, triplex; تيڬ كند *tīga ganda* three-fold, treble, triplus; ليم لاڤس *līma lāpis* five-fold, quincuplex; ليم كند *līma ganda* five-fold, quintuplex; تيڬ كالى امڤت جادى دو بلس *tīga kāli ampat jādi dūa-blas* three times four makes twelve; بهاڬى تيڬ *bhāgi tīga* divide into three parts; ستله برهمڤن بوڠ تيڬ٢ جك *se-telah ber-himpun būang tīga-tīga jeka* تڠڬل اس بايق جك تڠڬل دو جاهت *tiñggal asa bāik jeka tiñggal dūa jāhat* having added together (these numbers) cast away the threes (divide by three); if one remains it is lucky, if the remainder be two it is unlucky.

The foregoing system of numeration, evidently founded upon that of

the Hindus, from whom the Arabians, and through them the Europeans derived their knowledge of arithmetic, must have been familiar to the Malays, and incorporated with their language long before the introduction of the Arabic character, and accordingly they have not adopted the practice of inverting the order of numeration and proceeding from the units to the decimals and hundreds, as the Arabians usually do when they express a date or other number in words at length. The ciphers or figures employed in their more formal writings are those of the latter people, *viz.* ١ 1, ٢ 2, ٣ 3, ٤ 4, ٥ and ۵ 5, ٦ 6, ٧ 7, ٨ 8, ٩ 9, ٠ 0, ١٠ 10, ١١ 11, ١٢ 12, ٢٠ 20, ١٠٠ 100, الف *alif* 1000: but in their epistles and ordinary transactions they more commonly employ the numerical figures which, although of Hindu origin and not materially changed in form, we now consider as European.

No instances having occurred of the Malays employing as numerals the letters of the alphabet arranged in a particular series, well known to Arabic scholars, and as such to the Malays themselves, under the name of ابجد *abjd* or *abjid*, it seems unnecessary to enter further into the details of it in this place than merely to state that ا, ب, ج, د, ه, و, ز, ح, ط, represent the units, ي, ك, ل, م, ن, س, ع, ف, ص, the decimals, ق, ر, ش, ت, ث, خ, ذ, ض, ظ, the hundreds, and غ a thousand.

## *Of* PRONOUNS.

Pronouns may be divided into personal, demonstrative, and relative.

Personals are those substitutes for names by which the person who speaks of himself, the person spoken to, and the person or thing spoken of are designated without a repetition of the name. When applied to inanimate

inanimate things, though considered as of the third person, they fall more aptly, in this language, into the class of demonstratives.

To the personals belong the possessive pronouns, which are not distinct words, but produced, as the possessive form of nouns, either by annexing the term ڤونى *pūnia* own, to the pronoun, or, more usually, by the respective position of the words, as explained in treating of the noun.

Amongst the personal pronouns some are found to prevail more in one, and some in another of the various countries where the Malayan language is spoken. Those belonging more particularly to the politer style, which is also that of books, are fixed and uniform, whilst, on the contrary, those employed in the *bazars*, are often local, and consequently little known beyond their own district. The following enumeration contains the whole that occur in the best writings, or are recognised in the dialects of the different islands.

### *Pronouns of the First Person.*

اكو *aku* or (when connected with another word) كو *ku*, I, me, we, us, appears to be the simplest term by which the first personal is expressed, and is generally employed by superiors addressing their inferiors, but sometimes between equals, and in certain cases by inferiors, as اكو سورو *aku sūruh* I order, منورت تيتهكو *menūrut tītah-ku* to follow my directions, توهنكو يڠ كسمبه *tūhan-ku ïang ku-sambah* my Lord whom I serve. When thus contracted to كو it is made to coalesce with and form a part of the verb or noun with which it agrees in construction, and especially in the possessive form, as in the preceding example. It is sometimes, but rarely, used as a plural, and only where another word conveying the

the idea of plurality is joined with it, as اکو کدو *aku ka-dūa* we two, both of us, اکو سکلين *aku sakalī-an* all of us. When this personal follows a vowel or nasal sound, it is often changed to داکو, in order to avoid the hiatus, as اکن داکو *akan dāku* to me, منغکوي داکو *menungūgū-ī dāku* to attend upon me.

همب *amba* I, me. This word properly signifies a servant, and when employed as a pronoun should in strictness be considered as of the third person, but use has determined it to the first, as همب کات *amba kāta* I say, همب تورت *amba tūrut* I follow. In its original sense it might be natural to say, in a style of humility, همبم تاو *amba-mu tāu* thy servant knoweth, or کاسه ڤد همبم *kāsih pada amba-mu* give to thy servant; which phrases are equivalent to I know, give to me, and being from their familiarity liable to abbreviation, it may have become the practice to drop the possessive, and to say more briefly *amba tāu, kāsih pada amba.* Thus, as in many other instances, the different parts of speech usurp each other's places, and as pronouns are defined to be substitutes for nouns, so this and some similar nouns become substitutes for pronouns.

بيت *bēta.* What has been said of همب *amba* applies also to this word, which equally signifies a domestic servant, as وه بونه بيت دهول *weh būnoh bēta daūlu* alas, kill me first!

سهاي *sāya*, signifying a slave, implies, when used as a pronoun, more humility than the preceding; but as language, and particularly the language of compliment, is not always to be construed literally, we must not understand that the person who employs the term necessarily regards himself as the slave, or even as the inferior of him to whom he addresses himself, but only that it is his intention, by an affectation of humility, to shew his politeness; and accordingly we find it much used by Malays

of

of rank, in conversation with the superior class of Europeans; as سهاي منت تولغ *sāya minta tōlong* I request assistance.

ڤاتيك *pātek* seems to express still more humility than سهاي *sāya*, and is little used in ordinary conversation, as ايا توانكو دڠركن اڤالله خبرن ڤاتيك *īā tūān-ku dañgar-kan apā-lah khabar-nia pātek* O, my lord, give ear I pray thee to the story of thy slave!

كُوا *gūā* appears as a pronoun of the first person in some vocabularies published at Batavia, and may have been borrowed from the Chinese; but it is vulgar, and does not occur in any good Malayan writings.

كيت *kīta* we, us. This personal plural is used for the singular by royal personages. When employed by others it frequently includes in its signification, along with the speaker, the person addressed, and cannot therefore imply any circumstance of superiority or inferiority, as كيت ڤرڬي سمسام *kīta pergi sama-sāma* we go together, كيت ڤون *kīta-pūnia* ours. When a greater number than two is meant to be expressed, it is usual to annex the term اورڠ *ōrang* person, and to form the compound word كيتورڠ *kīt'ōrang* by the elision of one of the vowels; but it chiefly belongs to the familiar style.

كامي *kāmī* we, us, on the contrary, excludes the party addressed, but, like كيت *kīta*, is often employed for the singular in the style of sovereigns, as كامي تياد ماو *kāmī tiāda māū* we (or I) do not chuse, كبسارن كامي *ka-besár-an kāmī* our greatness; it is not, however, confined to this tone of superiority, and the phrases كامي ڤنت تولغ *kāmī pinta tōlong* we beg assistance, and even كامي هين ڤاڤ *kāmī hīna pāpa* we are mean and poor, are not uncommon. When, in order to express several persons, the word اورڠ *ōrang* is annexed, no elision takes place, both because the final vowel is long, and in order to distinguish the compound from كامورڠ

*kām'ōrang* for *kāmu-ōrang* ye; as كامي اورغ سكلين اورغ اچه *kāmī-ōräng sakalī-an ōrang acheh* we are all of us men of Achin.

### *Pronouns of the Second Person.*

اڠكو *añgkau*, or, by contraction, كو *kau* thou, thee, you, ye, appears to be indifferently used both in the singular and the plural, by superiors and inferiors, as in the following examples: كمبليله اڠكو كفد توانم *kambalī-lah añgkau ka-pada tūān-mu* return thou to thy master; تاكتكه اڠكو *tākut-kah añgkau* art thou afraid? ياله توهنكث اڠكوله يڠ مڠتوهي *īā-lah tūhan-kù añgkau-lah īang meng-a-taū-ī* O, my Lord, thou art He who knoweth (all things); هي منتري سكلين تورتله اڠكو كتاك اين *hei mantrī sakalī-an tūrut-lah añgkau katā-ku īni* O members of my council, be ye obedient to these my words! When abbreviated to كو *kau* it is generally employed in a tone of overweening authority, approaching to contempt, as: اڤ كوكورڠ *apa kau-kōrang* what dost thou want? تياد كوكنل *tiāda kau-kanal* art thou not aware? مٽيله كو *matī-lah kau* die thou!

ديكو *dīkau* you, thee, appears to be only a modification of اڠكو *añgkau*, in order to accommodate it to the sound of the preceding vowel or nasal and avoid a hiatus, as درمان ديكو *deri-māna dīkau* from whence (art) thou? جڬ كوبوت بڬيتو سنسچاي كبونه اكن ديكو *jeka kau-būat bagītu se-nischāya ku-būnoh akan dīkau* if thou doest so, I shall certainly put thee to death; in which instances the words *mana añgkau* and *akan añgkau* would be unpleasant to the ear of a native. It is never (or, if ever, under very peculiar circumstances only) employed as the agent or nominative case to the verb, but is the object or subject of the action, and generally follows a preposition. This would seem to entitle it to being considered as a case of the pronoun اڠكو *añgkau*, were there not a

more

more consistent mode of explaining why it is found in the latter situation alone, which is this; that in the place of a nominative preceding the verb, as well as the other parts of the sentence immediately connected with it, the occasion would not exist for any qualification of the original pronoun, because no hiatus could be there apprehended.

كام *kāmu,* م *mu* thou, you, thee, are used by the superior addressing the inferior, as تياد كامي ماو بردمين دڠن كام *tiāda kāmī māū ber-damī-an dañgan kāmu* we do not chuse to make peace with you; هي كام سكلين *hei kāmu sakalī-an* ho! all ye! When abbreviated to م *mu* it is, as well as the contractions of اكو *aku* and انڠكو *añgkau,* prefixed or annexed to the verb, or to the noun as a possessive, in the manner of an inseparable particle, as بايير اولهم هوتڠكو *bāyer ūlih-mu ūtang-ku* pay thou my debt, بڤاكو *bapā-ku* my father; سياڤ رجام *siāpā rajā-mu* who is your king? When its plural is formed by the addition of اورڠ, which coalesces with it, a still greater distinction is marked between the parties, as جاڠن كامورڠ كرق درسين *jāñgan kām'ōrang garák deri-sīni* stir not ye from hence.

تون *tūan,* which properly signifies "master," is employed as a pronoun personal in addresses from inferiors, and, politely, amongst equals. In form it appears to be a substitute for the third personal, but is effectively used for the second, as كمان تون هندق ڤرڬ *ka-māna tūan andak pergi* whither do you mean to go? تون ڤون سكا *tūan pūnia suka* as you please, اڤ تون ماو ماكن *apa tūan māū mākan* what do you chuse to eat? In all which instances it is evident that the possessive was originally understood to accompany the word *tūan,* and that the phrase was تون همب *tūan amba* or توانكو *tuān-ku* my master or my lord. By a singular delicacy of language, this word when applied to the Divinity and signifying

signifying The Lord, is invariably written with the aspirate توهن *tūhan*, to distinguish it from the more familiar appellation, as توهن سرو سكليين *tūhan serwa sakalī-an* the Lord of all hosts, تياد توهن هان الله *tiāda tūhan hānia allah* there is no Lord but God.

ڤكنير *pakanira*, جو *jū*, لو *lū*, thou, you, ye, are words to be met with as pronouns in some European vocabularies, but they are provincial and vulgar, and not to be found in good Malayan writings.

### *Pronouns of the Third Person.*

اي *iya* he, she, him, her, it, has no positive character of superiority or inferiority; yet it is considered more respectful (as in other languages) to designate the person spoken of, as well as the person spoken to, by his or her name, title, or other description, than by the use of a pronoun, and instead of تاو اي *iya tāu* he knows, a well-bred native would say, تون *tūan* or اورڠ كاي تاو *ōrang kāya tāu* his honour knows. The word is also, but not commonly, written اني *inya*.

In order to avoid the hiatus produced by successive vowel sounds, and collisions unpleasant to the ear (as noticed in speaking of the pronoun ديكو *dīkau*) اي *iya* is frequently changed to دي *diya*, as ڤنت دي ڤرڬي *pinta diya pergi* ask him to go; كمان دي ماو برلاير *ka-māna diya māū ber-lāyer* whither is he going to sail? اي كنل اكن دي *iya kanal akan diya* he recollects him. It may be observed, in reference to what has been said of ديكو *dīkau* (p. 46) that دي *diya*, although generally, is not always in the situation of an objective or a subjective case, as in the last example but one, it forms the nominative to the verb ماو *māū*; and evidently takes the place of اي *iya* on account of the vowel sound immediately preceding in the word مان *māna*.

As applied to inanimate things its use is not frequent, the more customary form of expression requiring that the noun should be repeated with the definite article; yet it is by no means incorrect to say, when speaking of moveables, مڠلورکن دي *meñgalūar-kan diya* to take them away.

In the possessive form of the noun, and also in the indefinite form of the verb (preceded by the particle د *de*, as will be hereafter explained) this pronoun, being annexed to either word, undergoes an entire change of letters, and instead of اي *iya* is written and pronounced ن *nia*. We may conjecture from analogy that this was at first intended for اني *inya* (the ن *n* being frequently interpolated, as ڤنتغ *pontong* for ڤوتغ *pōtong*, to improve the sound) and afterwards, for the sake of brevity, expressed by a single character scarcely differing at all in sound from that pronoun, as in کڤلان *kapalā-nia* his head, رمبوتن *rambūt-nia* her hair, د ڤوکلين *de pūkul-nia* he struck, د منتان *de mintā-nia* he asked.

Although اي *iya* and دي *diya* are sometimes employed in the plural, it is more commonly expressed by annexing اورغ *ōrang*, as دیورغ سک برماين *dī'ōrang suka ber-māīn* they, or those persons, love to play, کاسه دیورغ ڤولغ *kāsih dī' ōrang pūlang* allow them to return.

مریک ٴیت *marīk 'ītu* or *marīka ītu* those persons, they, them, as سڤاي جاڠن مریک ٴیت برچمڤر دڠن اورغ اسلام *sopāya jāñgan marīk 'ītu ber-champur dañgan ōrang islām* in order that they may not mix with Mahometans, سروهله کمبالی مریک ٴیت *surūh-lah kambāli marīk 'ītu* order them to return. In sense it is nearly synonimous with دیورغ *dī'ōrang*, but much less common in conversation.

Personals, equally with nouns, of whose nature they so much partake, assume the possessive form, by annexing the word ڤونن *pūnia* own, belonging to; or otherwise by the position of the word betokening the

subject of property (explained at p. 32), as اکو پونیا *aku pūnia* or همب پونیا *amba pūnia* mine, بیت سندیر پونیا *bēta sindīri pūnia* my own, اغکو پونیا *aṅgkau pūnia*, کامو پونیا *kāmu pūnia*, توان پونیا *tūan pūnia* thine, yours, اي *iya* or دي پونیا *diya pūnia* his, her's, theirs; ڤدغک *pedang-ku* my sword, تغن همب *taṅgan amba* my hand, متاکو *matā-mu* your eye, انقکو *anak-kau* thy child, بيني توان *bīni tūan* your wife, ملوتنیا *mulūt-nia* her mouth, ڤسکانیا *pusakā-nia* his inheritance.

### *Pronouns Demonstrative or Definitive.*

This class may include not only demonstratives proper, but also the definite articles, together with relatives and interrogatives, which, in this, as in other languages, are for the most part the same words employed in a relative or interrogative instead of a demonstrative sense. They are enumerated as follows, يڠ *īang* that which, those, who, whom, the; as يڠ بايق *īang bāīk* that which is good, those who are good, يڠ د ڤرتون *īang de per-tūan* he who governeth, the sovereign, يڠ ڤرتام *īang pertāma* the first, موسم يڠ داتڠ *mūsim īang dātang* the approaching season, يڠ امڤونیا رومه *īang ampūnia rūmah* the person to whom the house belongs. The pronoun نن *nen* seems to be only a vulgar substitute for يڠ *īang*.

ايت *ītu* that, those, the, as اورڠ ايت *ōrang ītu* that man, ڤد کتيک ايت *pada katĭka ītu* at that time, سبب ايت *sebáb ītu* on that account, سکيتله راج ايت *sakīt-lah rāja ītu* the king was sick.

اين *īni* this, these, as بولن اين *būlan īni* this month, اتو اين اتو لاين *atau īni atau lāīn* either this or another, اينيله بايق ايتوله بورق *inī-lah bāīk ītū-lah būruk* this is good, that is bad.

اڤ *apa* what, which, as اڤ ايت *apa ītu* what is that? اوله اڤ *ūlih apa* by what means? سورة اڤ اين *sūrat apa īni* what writing is this?

سياڤ *sī-āpa* (being the preceding interrogative personified by means of a particle commonly prefixed to proper names) who, whom, which, as سياڤ ماو *sī-āpa māū* who chuses? اكن سياڤ *akan sī-āpa* to whom (relatively as well as interrogatively), سياڤ ڤونى بودق *sī-āpa pūnia būdak* or بودق سياڤ *būdak sī-āpa* whose servant?

مان *māna*, is properly the adverb "where," but is used idiomatically to signify "who, whom, which, what," as اورغ مان ايت *ōrang māna ītu* who is that man? بنو مان *benūa māna* what country? كود مان *kūda māna* which horse?

ديري *dīrī* self, is commonly joined to personal pronouns, and, as in English, partakes much of the nature of a noun, as جاڭ ديري كامو *jāga dīrī kāmu* take care of thyself, اي سده تيكم اكن دريى *iya sudah tīkam akan dirī-nia* he has stabbed himself. When the personal precedes, this definitive is changed to سنديري *sindīrī* or كنديري *kindīrī*, as همب سنديري *amba sindīrī* I myself, توں كنديري *tūan kindīrī* thou thyself, دي كنديري *diya kindīrī* he himself. Sometimes, however, it is employed, but rather quaintly, for the second personal, as اڤ ديري كاتا *apa dīrī kāta* what dost thou say?

يا ئيت *iya-ītu* may be considered as a compound pronoun, but is only employed to express the phrase of "that is to say."

The definite article being thus classed with the pronoun, it may be proper to observe, that the indefinite article س *sa* or سا *sā* a, an, is no other than a contraction of the numeral of unity (as in most European languages) and has already been noticed as such.

*VERBS.*

## *Verbs.*

The verb, in the same manner as the noun, may be distinguished into primitive and derivative.

The primitive verb is, in its original signification, either transitive, as ڤوكل *pūkul* to strike, تڠكڤ *tañgkap* to catch; intransitive, as جالن *jālan* to walk, تيدر *tīdor* to sleep; or ambiguous, as اجر *ajar* to teach or to learn, تڠݢو *tuñggū* to guard, keep, or to dwell.

The derivative verb is either the primitive determined to a transitive or intransitive sense by the application of particles, or it is a verb constituted by means of those particles from other parts of speech, as nouns, adjectives, and adverbs. In conversation the primitive verb is frequently employed to express both the transitive and intransitive sense, where a more correct style would require the derivative, in order to avoid the ambiguity of meaning to which verbs of that description are liable, as in the instance of تݢا *teggā* to stand, or to set up, where the latter sense would be more clearly expressed by the same verb in its derivative form, مڽڠا *meneggā*.

The particles used to denote the transitive are either prefixed, or annexed, or both.

The prefixed particles are من *men*, مڠ *meng*, مم *mem*, and م *me*, being in fact varieties of one and the same particle modified according to the letter with which the primitive word begins, in order to render the pronunciation more grateful to the ear.

The annexed particles are كن *kan* and ي *ī*. Examples of their application in forming derivative verbs are as follows.

من *men* may precede words beginning with the letters ج *j*, چ *ch*, and

and د *d*, as منجام *men-jāmu* or منجموکن *men-jamū-kan* to treat, feast, منچابت *men-chābut* to draw or pluck out, مندیده *men-dīdeh* to boil, seethe, مندميکن *men-damei-kan* to pacify. It sometimes also precedes ت *t*, as منتيته *men-tītah* to order, منتوتڤ *men-tūtup* to shut; but verbs beginning with this letter more usually undergo a change that will be hereafter explained, and توتڤ *tūtup* would in the derivative form become منوتڤ *menūtup*.

مڠ *meng* is used before a vowel sound, an aspirate, and also the letter ڤ, as مڠمڤون *meng-ampūn* to pardon, مڠاجر *meng-ājar* to teach, مڠورڤ *meng-ūrap* to anoint, مڠوڤه *meng-ūpah* to hire, مڠيبورکن *meng-ībūr-kan* to comfort, مڠيدوڤي *meng-īdūp-ī* to bring to life, مڠمڤيرکن *meng-ampīr-kan* to cause to draw nigh, مڠنترا کن *meng-antarā-kan* to put between, interpose, مڠ حضرکن *meng-hadler-kan* to make ready, bring forward, مڠ حاصلکن *meng-hāsil-kan* to collect produce, مڠکميتکن *meng-gamīt-kan* to paw, مڠکنڤي *meng-ganap-ī* to complete. When the primitive begins with ا *a* or ه *h* followed by a quiescent letter or what we term a long vowel, those previous letters are suppressed, and the particle unites with the long vowel, as from ايکت *īkat* to bind, مڠيکت *meng-īkat*, from هابس *hābis* to finish, مڠابس *meng-ābis*; the elision being commonly denoted by the orthographical mark *hamzah*.

م *mem* precedes the letters ب *b* and ڤ *p*, as ممبايار *mem-bāyer* to pay, ممبناسا کن *mem-benasā-kan* to destroy, ممبونه *mem-būnoh* (or ممونه *memūnoh*) to kill, ممڤيله *mem-pīlih* to chuse, ممڤوتهکن *mem-pūtih-kan* (or ممموتهکن *memūtih-kan*) to whiten, ممڤاڽي *mem-puniā-ī* to appropriate.

م *me* precedes the letters ر *r*, ل *l*, م *m*, ن *n*, and و *w*, as مروسق *me-rūsak* to spoil, مروڤاکن *me-rupā-kan* to represent, pourtray, ملوتر *me-lūtar* to fling, cast, ملنتس *me-lantas* to pass through, ممتيکن *me-matī-kan* to

put to death, مماباوقي *me-mābūk-ī* to inebriate, مننتيكن *me-nantī-kan* to expect, مورتاكن *me-wartā-kan* to report, publish. It also sometimes occurs before the soft aspirate ﻫ, as مهنتر *me-hantar* to convey, مهيل *me-hēla* to drag, and before a vowel, as مسيلڠكن ججق *me-īlang-kan jejak* to deface the track; but مڠ *meng* is the particle more commonly employed in this situation, with the omission of the aspirate.

It appears by the foregoing that the simple application of the particles is confined to certain initial letters, and it being necessary that the transitive sense should equally be given to words beginning with the other letters of the alphabet, but which by collision with the particle would produce that harshness of sound so carefully avoided by these people, recourse is had to the expedient of modifying, in a peculiar manner, the first syllable of the primitive, when commencing with one or other of the letters ت *t*, س *s*, ڤ *p*, ق *k*, or ك *k*, and thereby adapting it to the particle, which is also itself susceptible of the variety of termination already mentioned. It may be supposed that the observance of these minute rules is not unattended with difficulty, but the learner will find it more serious as matter of study than of practice, and that the latter will be much facilitated by the smoothness of pronunciation resulting from these changes.

When the primitive word to which the transitive particle is to be prefixed begins with ت *t*, the derivative is formed by omitting that letter and making the final consonant of the particle من *men* coalesce with the following vowel sound: thus from تولڠ *tōlong* is formed منولڠ *menōlong* to assist; from تورت *tūrut*, منورت *menūrut* to follow; from تنتو *tantu*, منتوكن *menantū-kan* to ascertain; from تاڠس *tāngis*, مناڠسكن *menāngis-kan* to bewail; and when a reciprocity of action is meant to

be

be expressed, the verb is repeated in the two forms, as تولغ منولغ *tōlong menōlong* to give mutual assistance, تڠكس منڠكس *tañgkis menañgkis* to parry each other's thrusts.

When the primitive begins with س *s*, that letter is changed to ن *nia*, and the particle م *me* is prefixed; or it may be considered that the س *s* is dropped, and the ن *n* of the particle من *men* changed to ن *nia*: thus from سمڤي *sampei* is formed مڽمڤي *meniampei* to cause to arrive; from سوسو *sūsū*, مڽسوي *meniusū-ī* to suckle; from سنڠ *senang*, مڽنڠ *meniénang* to satisfy; and from سيرم *sīram*, مڽيرم *menyīram* to besprinkle. This modification of the particle sometimes takes place in forming transitives from words beginning with ج and چ, as from جنجڠ *junjong* مڽنجڠكن *meniunjong-kan* to raise to the head, and from چوچي *chūchī* pure, مڽوچي *meniūchī* to purify; but the more correct inflexions would be منجنجڠكن *men-junjong-kan* and منچوچي *men-chūchī*.

When the word begins with ڤ *p*, that letter is changed to م *m*, and the particle م *me* is prefixed, or the ڤ *p* is dropped, and the second م *m* of the particle مم *mem* coalesces with the vowel, as from ڤالو *pālū* is formed ممالو *memālū* to strike; from ڤڠڠ *pegang*, ممڠڠ *memégang* to hold; and from ڤوتس *pūtus*, ممووتس *memūtus* to break off.

When the word begins with ك *k*, that letter, in the formation of the transitive, is dropped, and the particle مڠ *meng* being prefixed, its final letter coalesces with the vowel: thus from كات *kāta* is formed مڠات *meñgāta* to acquaint; from كلوار *ka-lūar*, مڠلوار *meñgalūar* to take or put out; from كوڤس *kūpas*, مڠوڤس *meñgūpas* to peel; from كيڤس *kīpas*, مڠيڤس *meñgīpas* to fan or to winnow; from كنل *kanal* to recollect, ڤڠنل *peñganal*, as in the following sentence, مڠتيوي دان مڠنل دڠن ڤڠنهون دان ڤڠنل يڠ سمڤرن *meñgataū-ī dan meñganal dañgan peñgataū-an dan peñganal iang*

*semporna*

*semporna* to know and to remember with perfect knowledge and recollection.

The annexed particles كن *-kan* and ي *-ī* may be employed either in conjunction with the prefix to enforce the transitive sense, as مڠنوسكن ڤدڠ *meñgunūs-kan pedang* to unsheath a sword, ممبنساكن نڬري *men-benasā-kan negrī* to ruin a country, ممبهاروي كبون *mem-bhārū-ī kabūn* to renew a plantation; or, independently of the prefix, to form a transitive verb, as همبوسكن اڤ *ambūs-kan āpi* blow the fire, لڤسكن كود *lepas-kan kūda* let loose the horse, د تنتويين بچار *de tantū-ī-nia bechāra* he ascertained the matter, د لومركنين دندڠ *de lumūr-kan-nia dinding* he daubed the wall. It may be observed, that the imperative form does not admit of the prefix though it does of the annexed particle, and that the infinitive seldom dispenses with the former.

The particles, or modified particle, بر *ber*, بل *bel*, ب *be*, denoting the intransitive sense, are prefixed to the verb or word verbally employed, without any annexed particle, as براجر *ber-ājar* or بلاجر *bel-ājar* to learn, برهايت *ber-ānyut* to drift or float away, بردير *ber-dīri* to stand up, برديم *ber-dīam* to keep silence, برسيوم *ber-sinyūm* to smile, برسورق *ber-sūrak* to shout, برڤارڠ *ber-pārang* or بڤارڠ *be-pārang* to go to war, بلاري *be-lārī* to run away, برنتيك٢ *be-rintik-rintik* to fall in drops. In most instances the particles بر *ber* and ب *be* may be indifferently employed, the former being more usual in writing, and the latter in conversation; and it may be observed that these two intransitive prefixes are much more simple in their application than the transitive, and coalesce with all the letters of the alphabet. The other modification, بل *bel*, which seldom occurs, precedes only a vowel sound, although from analogy it might be supposed to coalesce with ب *b* also, as in the formation of derivative nouns; but

but although they write ڤلياڠ *pel-bhāgi* division, the verb is بريڤاڠ *ber-bhāgi* to become divided. Before ل *l* it may admit of a doubt whether the prefix be بل *bel* or ب *be*, as the Malays avoid double letters in writing, and rarely avail themselves of the orthographical mark (ـّ) *teshdīd*, by which the duplication of the ل *l* might be expressed.

Although the foregoing distinction between the effects of the transitive and intransitive particles, is founded upon the obvious tenor of the language, yet many exceptions to the general rule occur, which it is proper to notice.

Some verbs not strictly intransitive, inasmuch as they admit a subject or accusative case, nevertheless assume the intransitive prefix, as بلاجر *bel-ājar* to learn (a lesson), برسمڤن *ber-simpan* to have (money) in keeping; yet as distinguished from the same primitives with the transitive prefix, مڠاجر *meng-ājar* to teach, مڽيمڤن *meñyimpan* to put by, lay up, they are considered in the light of intransitives. A few anomalies however, appear, which this explanation will not account for, as بركيرم سورة *ber-kīrim sūrat* to send a letter; and when the particle ڤر *per* (which will be particularly noticed hereafter) is introduced between the intransitive prefix and the verb, the latter commonly admits the annexed transitive particle and expresses a transitive sense, as بڤرسمبهكن خبر *beper-sambah-kan khabar* to communicate intelligence (to a superior); and in like manner there are instances of the transitive particle being prefixed, where the verb is notwithstanding employed intransitively, as امبا مڠرتي *amba meng-artī* I understand, دي تاه مناري *diya tāu menārī* she knows how to dance, انق مناڠيس *anak menāñgis* the child cries, منجادي ماسق *men-jādi māsak* to become ripe; of which last verb the nature and peculiarities will appear under the next head.

### *Verbs Substantive.*

The verbs denoting being and the progress of existence, called verbs substantive, are اد *ada* to be, is, and جاد *jādi* to become, wax; answering to the Latin SUM and FIO.

These verbs being in their nature intransitive, do not require the intransitive particle بر *ber* (though they admit of being rendered transitive, with a facility peculiar to this language, and then assume the usual prefixed and annexed particles) as اد بايق *ada bāīk* is good; اد باڤق *ada bāniak* there are many; د مان اد رومه *de-māna ada rūmah* where is the house? اداله ڎ همب *adā-lah pada amba* I have (there is to me); بڭ ڤاتق اد ڤرمات سبيج *bagi pātek ada permāta sa-bīji* thy servant hath a precious stone; جكلو اد اي بركندران *jckalau ada iya ber-kandarān* if he has a conveyance, سڤرت بايڠ جوڭ اداڽ *seperti bāyang jūga adā-nia* it is like a mere shadow.

When used without an adverb or modal, اد *ada* does not appear to be confined to the present nor any definite time, as اد سورڠ راج بنو عجم *ada s'ōrang rāja benūa ājem* there was a certain king of Persia, اد سورڠ انقن ڤرمڤون *ada s'ōrang anak-nia perampūan* he had one daughter, نون ڤولڠ جاڠن سوسه هاتن اد سلامة داتڠ كمبال *nōna pū.ang jāngan sūsah āti ada salāmat dātang kambāli* your mistress is gone, do not be grieved; she will come back in safety, هندق اد اي سوچ *andak ada iya sūchi* he ought to be clean, هندقله اد اي لبه درڤد ڤمبايرهوتڠن *andak-lah ada iya lebih deri-pada pem-bāyer ūtang-nia* he ought to have more than sufficient to pay his debts.

Employed as an auxiliary it is equivalent to a participle of the present tense, as اورڠ اد ماكن *ōrang ada mākan* the people are eating, كانقانق اد برماين *k'ānak-ānak ada ber-māīn* the children are playing, or at play.

It

It is much more frequently understood than expressed, as بنرله بچرام *benár-lah becharā-mu* your counsel is right.

When used in an active or transitive sense, it signifies to cause, give existence to, or occasion to be, as مغاد *meng-āda* or مغداکن کوسان *meng-adā-kan kwasā-nia* to give existence or occasion to his power.

The other verb substantive جاد *jādi*, in its simple intransitive form, signifies to become, to wax, as دي جاد کاي *diya jādi kāya* he becomes rich, هاريڤون جاد ڤانس *ārī-pūn jādi pānas* the day waxes hot.

In the transitive form its signification is nearly the same as that of the preceding verb, *viz.* to cause to become, to constitute, to create, but is more commonly employed, as منجديکن راج *men-jadī-kan rāja* to constitute a king, توهن يڠ منجديکن عالم *tūhan īang men-jadī-kan ālam* the Lord who created the world, منجديکن دريڽ کرود *men-jadi-kan dirī-nia garūda* transformed himself into a griffin. Contrary, however, to one of the most consistent rules of the language, the transitive form of this verb is often employed intransitively, as منجاد *men-jādi* (but never, with both the prefixed and the annexed particles, منجديکن *men-jadī-kan*) اسلام *islām* to become a Mahometan, اکو منجاد توه *aku men-jādi tūah* I am growing old, انقن ڤرمڤون سده منجاد بنتڠ *anak-nia perampūan sudah men-jādi bunting* his daughter has become pregnant, د جديکنن راج *de jadī-kan-nia rāja* he became a king. In the last example the irregularity is the most striking.

Verbal nouns are formed in the usual manner from both of these verbs, as کاداٴن *ka-adā-an* existence, کجديٴن *ka-jadī-an* creation or production; and even in its primitive form, اد *ada* is sometimes made a noun, as انتارا داد تياد *antāra ada dan tiāda* between existence and non-existence, between is and is not.

*Distinctions*

## *Distinctions and Relations of the Verb.*

The distinctions of active and passive voices, of mood and tense, apply but imperfectly, and those of person and number not at all, to the Malayan verb. In order, however, to conform as much as possible to ideas rendered habitual by the practice of reducing the grammar of other languages to the standard of the Greek and Latin, it becomes expedient to consider the verb under the most applicable of the established rules, and to explain those departures from them which are peculiar to this language.

The personal pronoun or the noun that stands in the relation of a nominative case or agent, commonly precedes the verb, and it rarely happens that any words beside the qualitive or the modal (and that generally expressive of time) intervenes between them, as همب چهاري *amba chārī* I seek, اورغ برکات *ōrang ber-kāta* people say, دي سده برلاير *diya sudah ber-lāyer* he has sailed, گدوغ بهارو بلم اد تربوک *gadōng bhārū balúm ada ter-būka* the new warehouse is not yet opened. But when the verb is preceded by the indefinite particle د *de* or sign of the aorist, the nominative case is then always made to follow, and the accusative or subject frequently to precede the particle, as د ڤرلمبتن *de per-lambat-nia* he delayed, تيادد تريم الله ڤوسان *tiāda de terīma allah pūasā-nia* God will not accept his fasting, سڤاي اي د بونه راج *sopāya iya de būnoh rāja* that the king may put him to death, همب د ڤوکل هرت همب د رمڤسن *amba de pūkul arta amba de rampas-nia* me he beat, and my goods he plundered. In the following example the agent in the former part of the sentence, contrary to the general rule, appears to follow the verb in order to preserve and maintain uniformity with the construction of the latter part, which obeys the rule last-mentioned. جک ڬوڬراي اتو د ڬڬورکن کدان

كداڠ اكن دي *jeka gūgur iya* (for *iya gūgur*) *atau de gugūr-kan kudā-nia akan diya* if he fall, or if his horse throw him.

The passive voice (as in English and French) is found only in the form of a participle, and is rather a branch of the transitive than a distinct species of verb. It is denoted by the inseparable particle تر *ter* prefixed, as ترتولس *ter-tūlis* written, تربونه *ter-būnoh* slain, ترڤيله *ter-pīlih* chosen: but to avoid harshness of sound in pronunciation, the ر *r* of the particle is sometimes dropped, as تلمڤو *te-lampau* exceeded, تڤرالس *te-per-ālas* founded.

The moods of the verb may be named and ranked as follows, *viz.* the imperative, indicative or assertive, conditional, and infinitive or indefinite; which admit, for the most part, of being expressed in the present, the past, and the future tenses or times.

The imperative mood, in its second or characteristic person (the third being more strictly a permissive) is in this language the original and simplest form of the verb,* and the only one in which a perfect sense

 can

* In the Latin, Greek, German, Persian, and many other languages, the imperative seems to be the most obvious basis of the inflexions of the verb, yet it has not been so regarded by grammarians, who assign this property, some to the third person of the preterite tense, and others to the infinitive mood. Sir William Jones says, that the latter "is properly considered by the oriental grammarians as the spring and fountain of all the moods and tenses." It is with diffidence I venture to state my opinion in opposition to such authority; but to my mind it appears more probable, both in point of form and sense, that the infinitive, which so far from conveying a simple idea, approaches in fact to the character of an abstract noun, (as in the phrase, "to give is better than to receive,") could never have been the source of that mood in which the earliest sentiments of childhood

and

can be conveyed without the assistance of any other word or particle, as بري *brī* give, ڤرڬ *pergi* go, ماکن *mākan* eat, دودق *dūduk* sit down. It does not admit of the prefixed, although in some instances it takes the annexed transitive particles کن *kan* and ي *ī*, and very commonly the intensitive له *lah*, as لڤسکن انجڠ *lepas-kan anjing* let loose the dog, ڤولڠکن کادي *pūlang-kan gādei* return the pledge, مريله *marī-lah* come, باڠڬله *bāñgun-lah* waken, arise.

When the pronoun of the second person accompanies the imperative, it is made, as in other languages to follow the verb, as لاري کام *lārī kāmu* run thou, جالن کامورڠ *jālan kām'ōrang* march ye!

It may be observed that these personals are such as imply inferiority of condition (persons in that relative situation only being liable to receive commands) and that a well-bred native would express himself otherwise to his equal or his superior, and instead of دودق کام *dūduk kāmu* or دودق اڠکو *dūduk añgkau* sit thou, would say منت تون دودق *minta tūan dūduk*

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and the rudest of savage life are known to be communicated, in terms equivalent to "give, "take, come, sit, eat, go." But without reasoning *à priori*, what unbiassed person will not admit that the Latin inflexions "damus, dabam, dabo," are more likely, with respect to the letters which compose the words, to have proceeded from "da" give, than from "dare" to give, and "imus, ibam" rather from "i" go, than from "ire" to go, or from any other mood or tense of the verb. Upon the same principles I should say that the Persian infinitive پرسيدن *pursīdan* to ask, is formed from پرس *purs* ask, بردن *burdan* to carry, from بر *bur* bear, and راندن *rāndan* to drive, from ران *rān* drive, by annexing the syllables يدن *idan* and دن *dan* to the simple roots, and not by the contrary mode of proceeding; whatever the native grammarians, who speak technically rather than philosophically, may assert. In some languages, I am aware, the proofs are not so striking, but artificial refinements may have taken the place of more original expressions.

*dūduk*, or, still more politely, سيلاكنله تون دودق *sīlā-kan-lah tūan dūduk* be prevailed upon, Sir, to sit down.

A species of qualified imperative, which may be termed a recommendative (expressed in English by the auxiliaries "should" and "ought") will be noticed in speaking of the conditional mood of the verb.

The indicative or assertive mood partakes of the simple quality of the imperative, particularly in the first and second persons of the present tense, as اكو ماو *aku māū* I chuse, همب جالن *amba jālan* I walk سهاي منت *sāya minta* I ask, كامو مينم *kāmu mīnum* you drink, اغكو كات *aṅgkau kāta* thou speakest, كامسورغ ثرچاي *kam'ōrang perchāya* ye believe. It assumes however both the prefixed and annexed transitive and intransitive particles, as سهاي مننت تيتة تون *sāya me-nanti tītah tūan* I wait your orders, اكو سرهكن انقكو كڤد تاڠنم *aku sarah-kan anak-ku ka-pada tāṅgan-mu* I commit my child to your hands همب برکيرم سورة اين *amba ber-kīrim sūrat īni* I send this letter. If the transitive forms in these two persons are not so familiar to the ear as in the third, it is because they must be employed to assert what, from the action itself, is sufficiently known to the person addressed. The third person, on the contrary, and particularly in the past tense, is a more habitual form of the verb, and admits of the easy application of those particles, دي برجالن دهول *diya ber-jālan daūlu* he walks first, دي ممباسه تاڠنن *diya mem-bāsuh tāṅgan-nia* he washes his hands, انجڠ ممبور روس *anjing mem-būru rūsa* the dog pursues the deer, اورغ ايت سده ممباير هوتڠن *ōrang ītu sudah mem-bāyer ūtang-nia* that man has paid his debts.

In the interrogative form of the indicative the personal is usually made to follow the verb, as اڤ كات كامو *apa kāta kāmu*, or كات تون *kāta tūan* what sayest thou? برافا كورغ كامو *brāpa kōrang kāmu* how many do you want?

كمان

كمان ڤرڬ كامورغ *ka-māna pergi kām'ōrang* whither are ye going? But they also say مغاف كامورغ لار *meng-āpa kām'ōrang lāri* why do you run? or with the proper interrogative particle كه *kah*, دمناكه اڠكو داڤت ايت *de-manā-kah añgkau dāpat ītu* where did you get that? Where the nominative case is other than a pronoun personal it more commonly precedes the verb, as كمناكه بورغ سده تربغ *ka-manā-kah būrong sudah terbang* whither has the bird flown? اڤبيلاكه راج هندق كمبال *apabīlā-kah rāja andak kambāli* when does the king mean to return?

In the assertive form the agent or nominative always precedes, and the subject or accusative, as well as the object or dative and ablative cases, in plain construction, always follow the verb, but without being liable to variety of termination or other change of form that can justify the expression of the one governing or being governed by the other; as توكغ منكا رومه *tūkang mencggā rūmah* workmen build a house, اورغ ممیکل بابن *ōrang memīkul bāban* men carry burthens, كاڤل برلاير كتيمر *kāpal ber-lāyer ka-timor* the ship sails to the eastward, هوجن جات كدالم لاوت *ūjan jātu ka-dālam lāūt* rain falls into the sea. In poetic language, however, these rules are dispensed with, and inversions of the order of words are not uncommon.

The rules which govern the assertive apply equally to the conditional or potential form; the word which precedes it in construction and causes the verb to express a conditional or potential, instead of an assertive or positive sense, not affecting the application of the transitive or intransitive particles, as جک تون داتغ *jeka tūan dātang* if you come, كالو راج ملارغ *kālau rāja me-lārang* if the king forbid, داڤت كامي برانتغ *dāpat kāmī ber-ontong* provided we are successful, سڤاي جاڠن همب كن روڬي *sopāya jāñgan amba kena rūgī* that I may not incur a loss, اڭر سڤاي انقن منجد عالم *āgar*

*agar sopāya anak-nia men-jādi ālim* in order that his children may become learned.

From the conditional as explained in the foregoing examples, and which may be termed the conditional-assertive, we must distinguish a recommendative form, which being expressed in English by the auxiliary "should," seems to belong to the subjunctive mood, but may with more propriety be regarded as a qualified or conditional imperative. Like the simple imperative it rejects the prefixed transitive and intransitive particles من *men* and بر *ber*, but assumes the indefinite particle د *de* (whose extensive use and peculiarities will appear in the sequel) and is preceded either by the adverb مک *maka* ere, before, now, whereas, or the auxiliary هندقله *andak-lah* should, ought, or by both, as in the following examples, مک د ڤوتغ دغن ڤيسو *maka de pōtong dangan pīsau* you are (then) to cut it with a knife, مک د رندغکن *maka de randang-kan-nia* you are to fry it, مک تياد د بونه اکن دي *maka tiāda de būnoh akan diya* you are not to kill him, مک د ڤرولیهن *maka de per-ūlīh-nia* in order that he may obtain, مک هندقله د بواغکن *maka andak-lah de būāng-kan-nia* he should or ought to throw it away, مک هندقله ڤواس دو بولن *maka andak-lah puāsa dūa būlan* should or must fast two months, هندقله جاغن اي کتغکلن *andak-lah jāngan iya ka-tinggal-an* he ought not to loiter behind, مک هندقله د ڤارغ اوله راج اکن مريکيت *maka andak-lah de pārang ūlih rāja akan marīk 'ītu* the king ought to make war on those people.

When the verb substantive is introduced, the indefinite particle is omitted, as هندقله اد اي سوچ *andak-lah ada iya sūchi* it should be clean, هندق اد اي کواس دودق دياتس کود *andak ada iya kwāsa dūduk de-ātas kūda* he ought to be able to sit upon a horse, هندق اد اي لبه د رڤد ڤمبايو هوتغن *andak ada*

*ada iya lebih deri-pada pem-bāyer ūtang-nia* he ought to have more than wherewithal to pay his debts.

The optative, which in other languages is likewise classed with the subjunctive or conditional mood, in this seems to belong (as the preceding) to the imperative, and requiring the indefinite particle د *de*, is nearly allied to the recommendative in point of form, as د بري الله كمارو سديكت *de brī allah kamārau sedīkit* God grant a little fair weather, بارغ د سمڤيكن الله *bārang de sampei-kan allah* may God cause it to arrive. The optative or obsecrative expressions, اڤالله *apā-lah*, كراڽ اڤالله *apā-lah kirā-nia*, ڬراڠن *garāng-an*, are much employed in giving energy to this mood.

The infinitive mood rarely dispenses with the transitive and intransitive particles, which seem to belong in an especial manner to this form of the verb, as ڤرڬي كامو منچاري انتغ *pergi kāmu menchārī ontong* go thou to seek for gain, لمبت منولغ *lambat menōlong* slow to assist, سوكر ممبچراكن دان مڠرجاكن دي *sūkar mem-becharā-kan dan meñgarjā-kan diya* difficult to plan and to execute it, سدي برانڠكت *sedīa ber-āñgkat* ready to set out, سوك برماين *suka ber-main* glad to play, ڤنتس بركات *pantas ber-kāta* fluent of speech, ready at speaking.

The distinction of tenses or times to which the action of the verb refers, being effected by the use of specific words expressive of the past, the present, or the future, and not by any alteration in the form of the verb itself, the subject might with propriety be treated under the modal or adverb, but the learner who is accustomed to the method of European grammar, will naturally expect to find whatever has relation to the verb exemplified in this place.

Where the assertion of acting or suffering is unqualified by any particular

ticular attribution of time, the present or existing time must of course be understood, as همب ليهت *amba līat* I see, مترى نايق *mata-ārī nāik* the sun rises, اڤ برڤال *āpi ber-niāla* the fire blazes, الله يڠ مڠتهوي *allah īang meñg-a-tāu-ī* God who knoweth, or is all-knowing; but it does not reject the addition of modals, which serve to mark the time with more precision, as اينله همب بوت سكارڠ *īni-lah amba būat sakārang* this I do, or am doing, now; دي ماكن جوڬ *diya mākan jūga* he still eats, or is eating; ڤاڬي اين ڤرهو برلاير *pāgi īni praū ber-lāyer* this morning the vessel sails; ڤدوک ككند اد داتڠ اين مڠاوينكن انكند بڬند *padūka kakanda ada dātang īni mengāwīn-kan anakanda baginda* my dear brother is now coming to receive in marriage the daughter of your majesty.

Where the present time is denoted by modals expressing a continuity or existing duration of action, the verb, although not altered in form, may be considered as assuming the nature of the participle present and gerund. The modals employed for this purpose are لاڬ *lāgi* still, more, سمبل *sambil*, سراي *serāya*, and سرت *serta* whilst, when, at the same time as soon as, whereupon, with, together with, as لاڬ داتڠ *lāgi dātang* coming, لاڬ تيدر *lāgi tīdor* sleeping, or, still asleep, برجالن سمبل برسنيم *ber-jālan sambil ber-sinnyum* walked on, smiling, دان مڠوچڤ سمبل برلينڠ *dan meng-ūchap sambil ber-līnang* ايرمات *āyer māta* and said, the tears at the same time trickling down; مڽمبه سراي مڤاڤ ايرمتان *meniambah serāya meniāpu āyer matā-nia* made obeisance, at the same time wiping away her tears, en essuyant ses larmes; د ترتواڽ سراي برکات *de tertawā-nia serāya ber-kāta* he laughed, saying, سرت اي داتڠ *serta iya dātang* as soon as he comes, upon his coming; سرت تيب سورة اين *serta tība sūrat īni* upon the arrival of this letter.

A present continuity of action is in like manner implied by prefixing the

the verb substantive اد *ada*, as دي اد مندي *diya ada mandī* she is bathing, ديءورغ اد برجالن *dī'ōrang ada ber-jālan* they are walking. It must be remarked, however, that the verb substantive is not confined to the present time, but may be connected with a modal of the past, though not of the future.

Beside these, a gerund in form as well as in sense, being in fact a verbal noun infinitively applied in construction, is produced, as other verbal nouns, by prefixing to the simple verb the particle ك *ka-*, and annexing the particle ن *-an*, as متاري تياد كليياتن سبب كلندوڠنله سايوڤن *mata-ārī tiāda ka-liāt-an sebáb ka-lindōng-an-lah sāyūp-nia* the sun was not to be seen by reason of the shadowing of its wings; تياد اڤ يڠ كداڠرن لاڬ *tiāda apa ūang ka-dāñgar-an lāgi* nothing was any longer to be heard; كارن بوم سنتياس كدتاڠن ايير *kārna būmi santiāsa ka-datāng-an āyer* by reason of the earth continually imbibing water.

The past time is most commonly expressed by modals, which in the construction of the sentence precede the verb. Those chiefly employed are تله *telah* and سده *sudah*, هابس *ābis* and لال *lālu*, all signifying "past or done," as تله اد اتو بلم اد *telah ada atau balúm ada* has been or is not yet; دي تله برلايير *diya telah ber-lāyer* he has sailed; كامي سده منڠ *kāmī sudah menang* we have won; بورڠ سده تربڠ *būrong sudah terbang* the bird has flown; اورڠ سده هابس برکرج *ōrang sudah ābis ber-karja* the men have done working; تيبا٢ ماسق لال دودق *tība-tība māsuk lālu dūduk* suddenly entered and then sat down.

The same words are also employed in the formation of participles of the past, as تله سمڤي *telah sampei* arrived; تله *telah* or سده ماتي *sudah māti* dead; تله ڤاكي *telah pākei* worn; تاهن يڠ تله لال *tāun īang telah lālu* the past year, or, year that has elapsed: and where the sense is decidedly passive,

passive, with the intervention of the particle تر *ter*, as درهم يڠ سده تربوڠ *derham īang sudah ter-būang* the money that was thrown away, بڠكي اورڠ يڠ سده ترڬنتڠ *bañgkei ōrang īang sudah ter-gantong* the body of a man who has been hanged; رومه ايت هابسله ترڤڠڬڠ *rūmah ītu ābis-lah ter-pañggang* the house was burned down; هابس ترماكن *ābis ter-mākan* eaten up.

The time imperfectly or indefinitely past is usually expressed without a modal, by prefixing the indefinite particle د *de*, as د سورهن *de sūruh-nia* he ordered; د ڤربواتن *de per-būāt-nia* he performed; د تڠكڤن ڤنچوري *de tañgkap-nia pen-chūrī* he seized the thief; د ڤارڠكنن اوله سكل ڤهلوان *de pārang-kan-nia ūlih segala pahluwān* he was attacked by all the warriors, or, all the warriors attacked him; د دڠر اوله راج *de dañgar ūlih rāja* it was heard by the king, or, the king heard; in which latter examples it will be perceived that a passive form is given to the verb, although the sense is active, by the preposition اوله *ūlih*; as in Latin, FACTUM EST A TE is used for TU FECISTI. The imperfect is also sometimes denoted simply by annexing the particle له *lah*, as مكث ڤرڬيله راج كڤد تون ڤتري *maka pergī-lah rāja ka-pada tūan putrī* and the king went to the princess; ايتڤون برڤيله *ītu-pūn ber-nianyī-lah* thereupon sang.

The means of expressing in this language a simple future tense are extremely defective, the modals or adverbs, and auxiliary verbs employed for this purpose (like "will" and "shall" in English, the former of which includes the idea of volition and the latter of compulsion) being words which possess independent significations, not always strictly compatible with the use made of them to denote simple futurity of time. The auxiliaries chiefly used in conversation are ماو *māū* will, intend, بوله *būlih* may, will, ننت *nanti* wait, as همب ماو ڤولڠ *amba māū pūlang* I

am about to return ; دي ماو تيدر *diya māū tīdor* he will, or, is going to fall asleep ; دي تياد ماو تورت *diya tiāda māū tūrut* he will not follow ; بوله همب سغكه كلق *būlih amba siñggah kaláh* I shall call presently ; ننت همب داتغ *nanti amba dātang* I shall come ; ننت سكر سمبه *nanti segrá sumboh* shall presently be restored to health.

Those used in writing and in correct discourse, are هندق *andak* will, intend, (but which more commonly denotes a conditional or qualified imperative) اكن *akan* to, and the indefinite particle د *de*, which forms an aorist of the future as well as of the past, as هندقله اڠكو مڤياكن نمام *andak-lah añgkau meniatā-kan namā-mu* will you, or do you intend to make known your name ? دي هندق براڠكت *diya andak ber-āñgkat* he intends to set out ; اڤكال تون اكن برلاير *apa-kāla tūan akan ber-lāyer* when will you, or, are you to sail ? ڬرود اكن داتغ مڤارغ نڬري *garūda akan dātang meniārang negrī* the griffin will come, or, is coming to ravage the country ; تياد د امڤن الله اكن ديكو *tiāda de ampun allah akan dīkau* God will not pardon thee ; نسچاي د شكس راج اكن ڤمبونه ايت *nischāya de siksa rāja akan pem-būnoh ītu* the king will certainly punish that murderer.

### *Inflexions of the Transitive Verb.*

جابت *jābat* to touch or handle.

#### *Imperative Mood.*

جابت *jābat* touch.

جابت اڠكو *jābat añgkau* or جابتله اڠكو *jābat-lah añgkau* touch thou.

هندقله د جابتن *andak-lah de jābat-nia* let him touch.

*Indicative*

*Indicative Mood.*

Present Tense.

اکٔ جابت *aku jābat*, منجابت *men-jābat*, or منجابتکن *men-jābat-kan* I touch.

اڠکو منجابت *aṅgkau men-jābat* thou touchest, &c.

دي منجابت *diya men-jābat* he toucheth.

کامي منجابت *kāmī men-jābat* we touch.

اڠکو منجابت *aṅgkau men-jābat* ye touch.

مريکٔيت منجابت *marīk 'ītu men-jābat* they touch.

Past Tense.

اکٔ تله جابت *aku telah jābat* I have touched.

اڠکو تله جابت *aṅgkau telah jābat* thou hast touched.

دي تله جابت *diya telah jābat* he hath touched.

کامي تله جابت *kāmī telah jābat* we have touched, &c.

Indefinitely Past Tense.

د جابتن *de jābat-nia* he touched.

د جابت اوله دي *de jābat ūlih diya* it was touched by him, or, he touched.

Future Tense.

اکٔ ماو جابت *aku māū jābat*, اکٔ هندق منجابت *aku andak men-jābat*, بوله اکٔ جابت *būlih aku jābat*, د جابت اکٔ *de jābat aku* I will or shall touch.

اڠکو هندق جابت *aṅgkau andak jābat*, &c. thou wilt touch.

دي اکن جابت *diya akan jābat*, &c. he will, or, is to touch.

کامي

كامي اكن جابت *kāmī akan jābat*, &c. we will, or, are to touch.

*Conditional Mood.*

جك دي منجابت *jeka diya men-jābat* if he touches.

سڤاي كامي منجابت *sopāya kāmī men-jābat* that we may touch.

داڤت مريكيت منجابت *dāpat marīk'ītu men-jābat* should they, or provided they should touch.

*Infinitive Mood.*

منجابت *men-jābat* or منجابتكن *men-jābat-kan* to touch.

*Participles.*

Of the Present.

لاڠ جابت *lāgi jābat* or لاڠ د جابت *lāgi de jābat* touching, still touching, or, continuing to touch.

سمبل *sambil*, سرت *serta*, or سراي منجابت *serāya men-jābat* touching, or, whilst touching.

اد جابت *ada jābat* is touching.

Of the Past.

تله جابت *telah jābat*, سده د جابت *sudah de jābat* having touched.

Of the Passive Past.

ترجابت *ter-jābat* touched, يڠ د جابت *īang de jābat* who was touched, يڠ تله *īang telah*, or, سده ترجابت *sudah ter-jābat* that hath been touched.

*Gerund.*

*Gerund.*

بيڠ كجبات *iang ka-jabāt-an*, or برکجبات *ber-ka-jabāt-an* that is to be touched.

*Verbal Nouns.*

ڤنجابت *pen-jābat* one who touches, handles, or who holds an employment.

ڤرجبات *per-jabāt-an* and كجبات *ka-jabāt-an* what is touched or handled; an employment or office.

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تولڠ *tōlong* to assist.

*Imperative Mood.*

تولڠ *tōlong* assist.

تولڠ كام *tōlong kāmu* assist thou.

هندقله د تولڠن *andak-lah de tōlong-nia* let him assist.

هندقله د تولڠ اکن دي *andak-lah de tōlong akan diya* let him be assisted, or, let assistance be given to him.

*Indicative Mood.*

Present Tense.

همب تولڠ *amba tōlong*, or منولڠ *menōlong* I assist.

كام منولڠ *kāmu menōlong* thou assistest.

دي منولڠ *diya menōlong* or منولڠکن *menōlong-kan* he assisteth.

كامي منولڠ *kāmī menōlong* we assist.

كامورڠ منولڠ *kam'ōrang menōlong* ye assist.

ديورڠ منولڠ *di'ōrang menōlong* they assist.

Past Tense.

همب سده تولغ *amba sudah tōlong* I have assisted.

كام سده تولغ *kāmu sudah tōlong* thou hast assisted.

دي سده تولغ *diya sudah tōlong* he hath assisted.

كامي سده تولغ *kāmī sudah tōlong* we have assisted, &c.

Indefinitely Past Tense.

د تولغ نيا *de tōlong-nia* he assisted.

Future Tense.

همب ماو *amba māū*, هندق *andak*, بولة *būlih*, اكن تولغ *akan tōlong*, or منولغ *menōlong*, I will or shall assist. نتت د تولغ همب *nanti de tōlong amba* I will assist or am going to assist,

كام هندق منولغ *kāmu andak menōlong*, &c. you will assist.

دي اكن منولغ *diya akan menōlong* he will, or is to assist.

كامي اكن منولغ *kāmī akan menōlong* we will assist.

كامورغ اكن منولغ *kam'ōrang akan menōlong* ye will assist.

ديورغ اكن منولغ *di'ōrang akan menōlong* they will assist, or are to assist.

*Conditional Mood.*

جك همب منولغ *jeka amba menōlong* if I assist.

سڤاي دي منولغ *sopāya diya menōlong* that he may assist.

داڤت كامي منولغ *dāpat kāmī menōlong* should we, or provided we should assist.

*Infinitive*

*Infinitive Mood.*

منولغ *menōlong*, منولغكن *menōlong-kan*, or منلوغي *menolōng-ī* to assist.
تولغ منولغ *tōlong-menōlong* to assist mutually.

*Participles.*

Of the Present.

لاڭ تولغ *lāgi tōlong*, or لاڭ د تولغ *lāgi de tōlong* assisting.
سمبل *sambil*, سرت *serta*, or سراي منولغ *serāya menōlong* assisting, or, whilst assisting.
اد تولغ *ada tōlong* is assisting.

Of the Past.

سده د تولغ *sudah de tōlong* having assisted.

Of the Passive Past.

ترتولغ *ter-tōlong* assisted.
يڠ سده ترتولغ *īang sudah ter-tōlong* that hath been assisted.

*Gerund.*

يڠ كتلوغن *īang ka-tolōng-an*, or برڪتلوغن *ber-ka-tolōng-an* that is to be assisted.

*Verbal Nouns.*

ڤنولغ *penōlong* one who assisteth.
ڤرتلوغن *per-tolōng-an* and كتلوغن *ka-tolōng-an* assistance.

سامن *sāmun* to rob.

*Imperative Mood.*

سامن *sāmun* rob.

سامنکو *sāmun-kau* rob thou.

هندتله د سامنن *andak-lah de sāmun-nia* let him rob.

*Indicative Mood.*

Present Tense.

همب سامن *amba sāmun*, or مپامن *meniāmun* I rob.

کام مپامن *kāmu meniāmun* thou robbest.

دي مپامن *diya meniāmun* he robbeth.

کامي مپامن *kāmī meniāmun* we rob, &c.

Past Tense.

همب تله سامن *amba telah sāmun* I have robbed.

کام تله سامن *kamu telah sāmun* thou hast robbed.

دي سده سامن *diya sudah sāmun* he hath robbed, &c.

Indefinitely Past Tense.

د سامنن *de sāmun-nia* he robbed.

Future Tense.

همب ماو *amba māū*, هندق *andak*, اکن مپامن *akan meniāmun* I will or shall rob.

کام هندق مپامن *kamu andak meniāmun* you will rob.

دي اکن مپامن *diya akan meniāmun* he will rob, &c.

*Conditional*

*Conditional Mood.*

جيك همب مياءمن *jeka amba meniāmun* if I rob.

سڤاي كامي مياءمن *sopāya kāmī meniāmun* that we may rob.

داڤت كامءورغ مياءمن *dāpat kām'ōrang meniāmun* should ye, or, provided you do rob.

*Infinitive Mood.*

مياءمن *meniāmun* to rob.

*Participles.*

Of the Present.

لاڠ سامن *lāgi sāmun* or لاڠ د سامن *lāgi de sāmun* robbing or continuing to rob.

سمبل *sambil,* سرت *serta,* or سراي مياءمن *serāya meniāmun* robbing, or whilst robbing.

اد سامن *ada sāmun* is robbing.

Of the Past.

سدة د سامن *sudah de sāmun* having robbed.

Of the Passive Past.

ترسامن *ter-sāmun* robbed.

يڠ سدة ترسامن *īang sudah ter-sāmun* that hath been robbed.

*Gerund.*

يڠ كسمونن *īang ka-samūn-an,* or بركسمونن *ber-ka-samūn-an* that is to be robbed.

*Verbal Nouns.*

ڤيامن *peniānun* a robber.

ڤرسامن *per-sāmun* one who has been robbed.

كسمونن *ka-samūn-an* robbery.

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*Inflexions of the Intransitive Verb.*

تيدر *tīdor* to sleep.

*Imperative Mood.*

تيدر *tīdor* sleep.

تيدرله كام *tīdor-lah kāmu* sleep thou, or go thou to sleep.

هندقله د تيدرن *andak-lah de tīdor-nia* let him sleep.

*Indicative Mood.*

Present Tense.

دي تيدر *diya tīdor* or برتيدر *ber-tīdor* he sleepeth.

Past Tense.

اكو سده تيدر *aku sudah tīdor* I have slept.

اڠكو سده تيدر *aṅgkau sudah tīdor* thou hast slept.

كامي سده تيدر *kāmī sudah tīdor* we have slept.

Indefinitely Past Tense.

د تيدرن *de tīdor-nia* he slept.

Future Tense.

اكو ماو *aku māū* or هندق تيدر *andak tīdor* I shall sleep, or, am going to sleep.

اڠكو

اڠكو هندق تيدر *aṅgkau andak tīdor* thou wilt sleep, or, art going to sleep.

دي اكن تيدر *diya akan tīdor* he will sleep, or, is going to sleep.

### *Conditional Mood.*

جك دي برتيدر *jeka diya ber-tīdor* if he sleeps.

سڤاي كامي تيدر *sopāya kāmī tīdor* or برتيدر *ber-tīdor* that we may sleep.

داڤت كامۏرڠ تيدر *dāpat kām'ōrang tīdor* should ye, or, provided ye should sleep.

### *Infinitive Mood.*

برتيدر *ber-tīdor* to sleep.

### *Participles.*

#### Of the Present.

لاڬ تيدر *lāgi tīdor* sleeping.

سمبل *sambil*, سرت *serta*, or سراي برتيدر *serāya ber-tīdor* sleeping, or, whilst sleeping.

اد تيدر *ada tīdor* is sleeping.

#### Of the Past.

سده تيدر *sudah tīdor* or تله تيدر *telah tīdor* having slept.

#### Of the Passive Past.

We cannot look for this participle as belonging to an intransitive verb, but inasmuch as the generality of these verbs may be rendered transitive, and from تيدر *tīdor* to sleep, may be formed منتيدركن *men-tīdor-kan* to put

put to sleep, so we may have the passive participles ترتيدر *ter-tīdor* put to sleep, and ترتيدر سده يڠ *īang sudah ter-tīdor* that hath been put to sleep.

### *Gerund.*

يڠ كتيدورن *īang ka-tidōr-an* or برکتيدورن *ber-ka-tidōr-an* that is to go to sleep.

### *Verbal Nouns.*

ڤنتيدر *pen-tīdor* a sleeper, sluggard.

ڤرتيدورن *per-tidōr-an* a sleeping place, bed.

كتيدورن *ka-tidōr-an* sleep, the act of sleeping.

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## جالن *jālan* to walk.

### *Imperative.*

جالن *jālan* walk.

كام جالنله *jālan-lah kāmu* walk thou.

هندقله د جالنن *andak-lah de jālan-nia* let him walk.

### *Indicative Mood.*

#### Present Tense.

همب جالن *amba jālan* or برجالن *ber-jālan* I walk.

كامي برجالن *kāmī ber-jālan* we walk.

#### Past Tense.

كام سده جالن *kāmu sudah jālan* thou hast walked.

دیـورغ تله برجالن *di'ōrang telah ber-jālan* they have walked.

Indefinitely Past Time.

د جالنم *de jālan-nia* he walked.

Future Tense.

همب ماو *amba māū*, هندق *andak*, اکن برجالن *akan ber-jālan* I shall walk.

د جالن همب *de jālan amba* I shall walk.

کامـورغ اکن برجالن *kām'ōrang akan ber-jālan* ye will walk.

*Conditional Mood.*

جکـ کام برجالن *jeka kāmu ber-jālan* if you walk.

سڤاي دي برجالن *sopāya diya ber-jālan* that he may walk.

داڤت کامـورغ برجالن *dāpat kām'ōrang ber-jālan* should ye, or, provided you should walk.

*Infinitive Mood.*

برجالن *ber-jālan* to walk. (Transitively) منجلاني *men-jalān-ī* to cause to walk.

*Participles.*

Of the Present.

لاڠ جالن *lāgi jālan* walking.

سمبل برجالن *sambil ber-jālan* walking, or, whilst walking.

اد جالن *ada jālan* is walking.

Of the Past.

سده جالن *sudah jālan* or تله برجالن *telah ber-jālan* having walked.

*Gerund.*

يغ كجلانن *iang ka-jalān-an*, or برکجلانن *ber-kajalān-an* that, or, who is to walk.

*Verbal Nouns.*

ڤنجالن *pen-jālan* a walker.

ڤرجلانن *per-jalān-an* a journey or march.

كجلانن *ka-jalān-an* the act of walking.

In the foregoing scheme of inflexions, certain words expressive of time, condition, volition, and other circumstances of action and suffering, have, in imitation of the English and French grammars, been employed in framing the moods and tenses of the verb, though in strictness they should rather be considered as co-efficient members of the sentence to which they belong, united to the verb in construction, but neither constituting a part of it, nor influencing its form; those changes alone which result from the application of inseparable particles (the origin perhaps of the moods, tenses, and persons of the Greek and Latin verbs) being properly the inflexions of the word.

Some further account of the manner of employing these verbal particles (with the exception of the transitives and intransitives, already sufficiently explained) may be here given with advantage to the learner.

تر *ter* being prefixed to the verb denotes the passive participle, as ترڤوكل *ter-pūkul* struck, تراله *ter-ālah* conquered, ترتولس *ter-tūlis* written; having the force of the Latin adjunct -TUS, as in "ama-tus, doc-tus, lec-tus

lec-tus (for leg-tus), fac-tus, audi-tus." Though usually applied to the simple form of the verb, it is sometimes found united in the same derivative word with ڤر *per* (which will presently be explained) and the intensitive له *lah*. When preceding ڤر *per*, the ر *r* of the former of the two particles is dropped, euphoniæ gratia, as تڤرسايغ *te-per-sāyang* compassionated, ڤد ماس يغ مان تڤرانقله اي *pada māsa īang māna te-per-anak-lah iya* at the time when he was born.

When the passive participle is followed by the directive اوله *ūlih* by or through, the sense becomes active, as مک ترليهت اولهن *maka ter-līat ūlih-nia* now there was seen by him, or, he saw.

ڤر *per* is prefixed to verbs transitive, and when employed in the formation of verbal nouns, denotes an active sense. In the former situation it appears to express a continuity of the action, and sometimes an intensity, but its specific use is not very obvious, and it seems to be rather conducive to the elegance than essential to the meaning of the words, as in the following examples: منتري سكلين د ڤرجاميحمون *mantrī sakalī-an de per-jāmu-jamū-nia* he feasted all the ministers of state; د ڤرڬنتڬنتين درڤد *de per-ganti-gantī-nia deri-pada suātu ka-pada lāin* handed it back and forward from the one to the other; سياڤ داڤت ڤربايكي نڬري *siāpa dāpat per-bāik-ī negrī* who can improve the condition of the country? ڤرتونجوک يغ ڤاتت *per-tūnjuk-kan īang pātut* to point out what is right; هندق د ڤسرتاکن دڠن نية *andak de pe-sertā-kan dañgan nīat* (the action) ought to be accompanied with intention; دان د ڤرسانتن مداه *dan de per-sāñgat-nia mudāh-nia* and he carries to excess his liberality; د ڤروليهن ايت دڠن بانيق سوسه *de per-ūlih-nia ītu dañgan bāniak sūsah* he obtained that with much trouble; ڤروکيلکن سورغ اکن ڬنتين *per-wakīl-kan s'ōrang akan gantī-nia* to commission a person to act in his stead; کارن

انقد بڤراستريکن هندق ککند *kārna kakanda andak be-per-istrī-kan anakda* for it is my wish to provide a wife for my child.

د *de.* This indefinite particle answers in some measure to the English infinitive particle "to," as well as to the auxiliaries "do, doth, did, may, will, shall," and in its application to both the past and the future partakes of the nature of the Greek aorist, as will appear in the following examples adapted to each of those significations, *viz.*

د *de* to. مک هندقله د بوڠکن *maka andak-lah de būang-kan* he ought to throw away; مک د رندڠ *maka de randang* you are to fry it, or, it is to be fried; يڠ تياد د ماکن اورڠ *īang tiāda de mākan ōrang* which men are not to eat, or, which is not to be eaten; دان جاڠن د ڤلون ڤد مکان *dan jāñgan de palū-nia pada mukā-nia* and he is not to strike her on the face; يڠ هارس د ترتواکن *īang hārus de tertawā-kan* which is of a nature to be laughed at; يڠ تياد داڤت د اوبهکن *īang tiāda dāpat de ūbah-kan* which it is impracticable to alter; جاڠن د بنتڠ امت کاين ايت *jāñgan de banting amat kāīn ītu* you are not to beat that cloth too much; تياد د تربيلڠ باڽکن *tiāda de ter-bīlang bāniak-nia* their numbers are not to be counted.

د *de* do, doth, did. د ڤرلمبتن *de per-lambat-nia* he delays, doth, or did delay; د تڠکڤن اورڠ *de tañgkap-nia ōrang* he seized or did seize the man; جک د کاکه اورڠ اکن دي *jeka de gāgah ōrang akan diya* if men do compel him; اڤبيل اورڠ لکلاک ممندڠ ڤد استرين دان د ڤندڠ استري کڤدان *apa-bīla ōrang laki-lāki memandang pada istrī-nia dan de pandang istrī ka-padā-nia* when a man looketh at his wife, and his wife doth look at him; همب د ڤوکل دان هرت همب د رمڤس *amba de pūkul-nia dan arta amba de rampas-nia* me he struck, or, did strike, and my goods he plundered; جک د ڬوڬرکن کدان اکن دي *jeka de gūgur-kan kudā-nia akan diya* if his horse do throw him.

د *de* may. سڤاي اي د بونه راج *sopāya iya de būnoh rāja* that the king may put him to death; مک د ڤرولهن *maka de per-ūlih-nia* that he may obtain; بارڠ د سمڤيکن الله *bārang de sampei-kan allah* may God cause it to arrive.

د *de* will, shall. نسچاي د شکس الله اکن دي *nischāya de siksa allah akan diya* God will certainly punish him; تياد د امڤن راج اکن ديکو *tiāda de ampun rāja akan dīkau* the king will not pardon thee.

When this particle, being prefixed to the verb, is placed in a state of contrast or antithesis to the same verb with the transitive or intransitive prefix, it conveys a passive sense, as يڠ منيلق دان يڠ د تيلق *īang menīlik dan īang de tīlik* he who favours and he who is favoured; يڠ بربوت دان يڠ د ڤربوت *īang ber-būat dan īang de per-būat* he who acts, and he who is acted upon, agent and patient; جک مات يڠ ممري اتو يڠ د بري *jeka māti īang menrī atau īang de brī* if either the giver or he to whom it was given, be dead.

When the verb to which it is prefixed is followed by the directive اوله *ūlih* by or through, it likewise assumes a passive form, although the sense is active, as ستله د دڠر اوله راج *se-telah de dañgar ūlih rāja* as soon as it was heard by the king, or, the king had heard; مک هندقله د ڤارڠ اوله خليفه اکن مريکيت *maka andak-lah de pārang ūlih khalīfah akan marīk'ītu* war ought to be waged by the khalif, or, the khalif ought to wage war against those people.

The particle however is not essential to this passive form, for they say, in the imperative mood, بوت اوله کام *būat ūlih kāmu* be it done by thee, for, do thou.

When it is preceded by دڠن *dañgan* with, درڤد *deri-pada* from, and some other directives, it causes the verb to assume the character of a

participial noun, as بارغ يڠ جاد دڠن د ديرس *bārang īang jādi daṅgan de dīris* any (grain) produced by irrigation; دڠن د سڠجاج *daṅgan de saṅajā-nia* with design, purposely; دڠن د قصدكنن كمبالي *daṅgan de kesad-kan-nia kambāli* with the intention of returning; درڤد د ليهت اورڠ يڠ هلت اكن ديي *deri-pada de līat ōrang īang halat akan diya* from being seen by men who are not related to her; كارن د جول *kārna de jūal* for the purpose of selling or of sale.

A peculiar change in the construction attends the employment of this particle, viz. that the pronoun personal or other agent is made uniformly to follow the verb, and the subject generally to precede it and the particle, as جك همب د سورة راج *jeka amba de sūruh rāja* if the king should order me; كولتن تيدق د ماكن بسي *kūlit-nia tīdak de mākan besī* his skin the iron would not penetrate.

The following sentence containing examples of several forms or inflexions of the verb, may serve to exercise the learner in the application of some of the foregoing rules: جكلو تربت فجر تتكال اي ماكن مكث هندقله د بوڠكنن بارڠ يڠ اد ددالم مولتن سڤاي جاڠن ترڤرلن مكانن ايت كمدين درڤد سيڠ *jeka-lau terbit fajar tatkāla iya mākan maka andak-lah de būang-kan-nia bārang īang ada de-dālam mūlut-nia sopāya jāṅgan ter-parlan makān-an ītu kamedīan deri-pada sīang* if the dawn should appear while he is eating, he ought to throw away whatever is in his mouth, that the victuals may not be swallowed after day-light; (at the commencement of a fast).

## *Adverbs or Modals.*

Adverbs are words employed to modify the action of verbs and the qualities of nouns, denoting the circumstances of time, place, condition, degree, &c. under which they appear in a sentence.

That all adverbs and other indeclinable words, as they are termed, have gradually been formed from other parts of speech, has been ably shewn by an acute grammarian of the present day, and his theory, if it wanted support, would receive it amply from an analysis of the modals of this language, there being few instances in which their derivation from verbs, adjectives, or nouns (particularly the two former) is not more or less apparent. At the same time it may be suggested, that whatever they were in their original state, having gone through the stages of corruption and reproduction, their nature is no longer the same, and having assumed new and useful functions, it would be unfair to exclude them from ranking next in order to those more important species of words whose origin does not admit of being so distinctly traced.

It has become a practice, though perhaps an unnecessary one, because encroaching on the province of a dictionary, to enumerate in grammars all the adverbs (as well as other indeclinables) that are found in a language. In the Malayan this cannot be done with any precision, their numbers, from the facility of their derivation, being almost unlimited; but those in most current use shall be given under three general heads, as adverbs of time, of place, and miscellaneous, instead of branching them into a more detailed variety.

*Adverbs*

### *Adverbs of Time.*

سكارغ *sakārang*, كين *k'īni* now, تادي *tādī* just now, very lately, تله *telah*, سده *sudah* past, دهول *daūlu* formerly, كلق *kaláh*, سبنترلاڠ *se-bantar lāgi* presently, جوڠ *jūga*, جو *jūa* still, بلم *balúm* not yet, كمدين *kamedīan* afterwards, سدغ *sedang*, سلغ *selang* whilst, سراي *serāya* at once, then, ڤرنه *pernah*, ڤنه *penah* ever, مكا *maka* ere, كادغ *kādang*, بارڠكال *bārang-kāli* sometimes, ڤاڠ *pāgi* to-morrow, افكال *apa-kāla*, افبيل *apa-bīla*, ڤبيل *pabīla*, بلمان *bila-māna* when, at what time, تتكال *tatkāla*, سكتيك *se-katīka* then, at the time when, كلكين *kala-kīan* so often as.

### *Of Place.*

سين *sīni* here, سيت *sītu*, سان *sāna* there, مان *māna* where, جاوه *jāūh* far off, دكت *dekat*, همڤر *ampir* nigh, اره *arah* about, ماري *mārī*, كماري *ka-mārī* hither, لال *lālu* past, سڤنجغ *se-panjang* along, اتس *atas* above, باوه *bāwah* below, لور *lūar* out, دالم *dālam* in, سبله *sa-bláh* on one side, سبرغ *sabrang* over, beyond. The six latter are employed as directives or prepositions also.

### *Miscellaneous.*

بڭين *bagīni*, دمكين *demekīan* thus, in this manner, بڭيت *bagītu* so, in that manner, بڭمان *bagi-māna* how, in what manner, ساج or سهاج *sāja*, جوڠ *jūga*, جو *jūa* only, ساڠت *sāngat* very, ترلال *ter-lālu* extremely, امت *amat* too, ماكين *mākin* the more, اڠر *aŋgar* rather, ايا *iyā* yes, تيدق *tīdak* no, بوكن *būkan* it is not, جاڠن *jāŋgan* do not, نسچاي *nischāya* certainly, تراتم *ter-utama* especially, بهو *bahwa* whereas.

A more

A more useful distinction of adverbs arises from the manner of their formation, and they may accordingly be considered, with the exception of those whose origin cannot now be traced, under the following classes, *viz.*

Words belonging to other parts of speech adverbially employed without any change in their form; as بايق *bāik* well (properly, good), باڽق *bāniak* very (properly, many), لبه *lebih* more, بهارو *bhāru* newly, اڤبيل *apa-bīla* اڤكال *apa-kāla* when (properly, what time).

Words rendered adverbial by duplication; as تيبا۲ *tība-tība* accidentally (from تيب *tība* to arrive), چوريا۲ *chūrī-chūrī* by stealth (from چوري *chūrī* to steal), گنتا۲ *ganti-ganti* by turns, interchangeably (from گنت *ganti* to change), مولا۲ *mūla-mūla* at first (from مول *mūla* the beginning), دوا۲ *dūa-dūa* by twos, two and two, ماسيڠا۲ *māsing-māsing* separately, individually (from اسيڠ *asing* separate), گارڠا۲ *gārang-gārang* loudly, vociferously (from گارڠ *gārang* loud). In this way the adverb is more commonly formed from verbs than from adjectives, because the duplication of the latter is sometimes employed to denote an excess of the quality or sort of superlative degree, as بسرا۲ *besár-besár* very great.

Adverbs produced by the application of particles to words belonging to other parts of speech, and especially to adjectives. The particles thus used are س *se* and بر *ber* prefixed and ن *-an* annexed. By the first of these, which is the most regular adverbial sign, the same effect is produced as by adding the syllable *ly* to English adjectives, as سبنر *se-benar* truly, from بنر *benar* true, سبتل *se-betul* rightly, سكنڤ *se-ganap* completely, سلاين *se-lāin* differently, سباڽق *se-bāniak* as many as, سلام *se-lāma* as long as, سبارڠ *se-bārang* whatsoever. It is also applied to nouns and verbs, as سكتيك *se-katīka* whilst, from كتيك *katīka* point of time,

سڤنغكل *se-peninggal* since, subsequently to, from تڠكل *tinggal* to leave, سبوله٢ *se-būlih-būlih* by all possible means, from بوله *būlih* can, سكورغ٢ *se-kōrang-kōrang* at the least, from كورغ *kōrang* to want, سراس *se-rāsa* as if, like as, from راس *rāsa* feeling, tact, سلاكو *se-lākū* thus, so, from لاكو *lākū* manner, conduct; if the two latter examples should not rather be *sa-rāsa* and *sa-lākū*, and the particle be supposed a contraction of سام *sāma* together, alike, or of سات *sātu* one, as is more evident in the word سروڤ *sa-rūpa* alike, or, having one and the same appearance.

Adverbs made by prefixing this particle س *se* are not uncommonly put into the possessive form by annexing the personal pronoun ن *nia* (see p. 49), as سڤاتوتن *se-patūt-nia* properly, سسڠكوهن *se-sungguh-nia* truly, and by the pliability of this language become a sort of adverbial nouns, as دڠن سڤاتوتن *dangan se-patūt-nia* according to propriety, دڠن سسڠكوهن *dangan se-sunggūh-nia* with truth, or, in good earnest. Future instances will occur of this conversion of one part of speech into another.

بر *ber*, which is in common the sign of the intransitive verb, is also employed adverbially, as برمول *ber-mūla* (but more usually سبرمول *se-ber-mūla*) at first, برتورت٢ *ber-tūrut-tūrut* consecutively, برڠنت٢ *ber-ganti-ganti* interchangeably.

ن *-an*, which is employed in the formation of verbal nouns (see p. 33) is also sometimes annexed to various words in forming adverbs, as تمباهن *tambāh-an* moreover, from تمبه *tambah* to add; مدهن٢ *mudah-mudāh-an* possibly, perhaps, from مده *mudah* easy, برڤنتس٢ن *ber-pantas-pantas-an* expertly, adroitly, from ڤنتس *pantas* quick, expert; برسامسمان *ber-sāma-samā-an* together, in company, from سام *sāma* together, alike. But this last derivative word assumes also (without the duplication) the character

character of a noun, as جک اد برسمأن انتار کدوان *jeka ada ber-samā-an antāra ka-duā-nia* if there be an equality between them, برسمأن بهاي دان سلامت *ber-samā-an bhāya dan salāmat* an equality of danger and safety.

Many adverbs are subject to degrees of comparison like adjectives, as لبه جاوه *lebih jāuh* farther off, د دهلوکن سودار باڤ ڤرمڤون درڤد سودار ايبو *de daulū-kan sūdāra bāpa perampūan deri-pada sūdāra ībū* the brother of the wife's father (may see her) preferably to the brother of her mother.

### *Prepositions or Directives.*

Prepositions, so called from their usually preceding the words to which they are related in the sentence, may in respect of their employment (which is that of pointing out the direction of movement to or from an object, or the coincidence of position with it), be termed directives.

Not admitting of discretional formation from other parts of speech, like the adverb, their number is more definite, and they may without inconvenience be detailed, though not precisely, as some of them partake so much of an adverbial signification as to render their class doubtful.

It may be proper in the first place to particularise certain prepositions of very general use, which are commonly employed in composition or in conjunction with other prepositions, with adverbs, or particles. These are,

د *de* at, in, on; as د کاکي کونغ *de kākī gūnong* at the foot of the mountains; د بالق بوکت *de bālik būkit* at the back of the hills; د ڤنتي لاوت *de pantei lāut* at or on the sea-beach.

When connected with other prepositions it modifies their signification and serves to form new prepositions, which are likewise formed by its junction with adverbs and some other words, as د باوه *de-bāwah* beneath,

د اتس

د'اتس *de-ātas* above, upon, دهداڤن *de-adāp-an* before, in front of, د بلاکڠ *de-blākang* behind, د دالم *de-dālam* within, د لوار *de-lūar* without, outside of, د سبرڠ *de-sabrang* on the other side of (a river). But when joined with adverbs, the sense of the compound word is often adverbial, as د مان *de-māna* where, د سين *de-sīni* here, د سان *de-sāna* and د سيت *de-sītu* there.

ک *ka* to, unto, coalesces with the word to which it is prefixed, as کڤاسر *ka-pāsar* to the bazar, کتيمر *ka-tīmor* to the east, کتامن *ka-tāman* to the garden. In the same manner as the foregoing it is connected with other prepositions and with adverbs, and follows similar rules, as کاتس *ka-ātas* up to, to the top of, کباوه *ka-bāwah* to the bottom of (implying the motion or direction upwards and downwards), کادڤن *ka-adāp-an* to the front, into the presence of. So also when connected with adverbs, the sense commonly becomes adverbial, as کمان *ka-māna* whither, کسان *ka-sāna* thither, &c.

در *deri* from, does not coalesce with the words to which it has immediate relation, as در لاوت *deri lāūt* from the sea, در هول *deri ūlu* from the interior country, unless when united with adverbs of place, in order to form new modals and directives, as در اتس *deri-ātas* from above or upon, در باوه *deri-bāwah* from beneath, در لوار *deri-lūar* from without, در مان *deri-māna* from whence, درسان *deri-sāna* from thence; which in pronunciation seem to be compound words, though it must be remarked that the ر *r* being in itself an unconnected letter, we cannot readily ascertain whether a syllable ending therewith does or does not coalesce in writing with that which follows. The same observation applies to the preposition د *de*, which is also an unconnected letter, but as a syllable it may be inferred to coalesce from the compound word being sometimes (though not correctly) written دياتس *di-ātas* as well as د'اتس *de-ātas*.

The

The two foregoing prepositions كـ *ka* to, and در *deri* from, when placed before nouns or verbs, are commonly associated with another peculiar preposition, ڤد *pada*, which appears however to be expletive and not to alter the signification, as كڤد رومه *ka-pada rūmah* to the house, كڤد تڤي اير *ka-pada tepī āyer* to the water's edge, درڤد لاڠت *deri-pada lāngit* from the sky, درڤد سبب ايت *deri-pada sebáb ītu* from that cause, درڤد مڠابسكن هرتان *deri-pada meng-ābis-kan artā-nia* from having consumed his property. It is more particularly employed in forming the comparative degree of adjectives and adverbs, as اينله تڠڬي درڤد لاين *inī-lah tinggi deri-pada lāīn* this is higher than the other; دهول درڤد زمان ايت *daūlu deri-pada zemān ītu* earlier than than period; بايق ماتي درڤد هيدڤ سورڠ ديري *bāik māti deri-pada īdup s'ōrang dīrī* better to die than live a solitary life. When used as a separate preposition it signifies to, at, for (but never from), as ايت ماس ڤد *pada māsa ītu* at that time; لايق ڤد جباتنن *lāik pada jabāt-an-nia* suitable to his employment; كواس ڤد مڠالهكن نڬري *kwāsa pada meng-ālah-kan negrī* able to conquer, or, to the conquest of the country; بلنج ڤد سكل داري حاجي *balanja pada segala ārī hājī* money for the expence of every day's pilgrimage. It is also frequently introduced between the verb and the noun in its objective and even in its subjective sense, where in our language a preposition would not be thought necessary, as تولڠ ڤدك *tōlong pada-ku* assist me; امڤنيله ڤد مريكيت *ampunī-lah pada marīk'ītu* pardon those people; مموج ڤد الله *memūji pada allah* to praise God.

س *sa*, which appears to be a contraction either of سام *sāma* together, alike, or of ساتو *sātu* one, is employed only in composition and then conveys a signification of union or unity, as سنام *sa-nāma* namesake, سكاون *sa-kāwan* in company, conjointly, سكچندق *sa-ka-andak* of one mind,

سكال *sa-kāli* at once, سروڤ *sa-rūpa* having similar appearance. The words thus compounded become adverbs, and in some instances it is difficult to distinguish this contraction from the adverbial particle س *se*, before noticed.

اوله *ūlih* by, per (Lat.) is peculiarly used in changing the form of the verb from active to passive, as بوت الهم *būat ulih-mu* be it done by thee, for, do thou; د امبل اوله راج ايت *de ambel ūlih rāja ītu* there was taken by the king, for, the king took.

The other most common prepositions are as follows, *viz.* اكن *akan* to, for, بڬ *bagi* to, unto, دالم *dālam* in, اتس *atas* on, ارة *arah* towards, nigh to, لالو *lālu*, لمڤه *lampoh*, لڤس *lepas* past, كليلڠ *kolīling* around, ترس *trus*, لنتس *lintas* through, هڠڬ *iñgga*, داتڠ *dātang*, سمڤي *sampci* unto, as far as, همڤر *ampir*, دكت *dekat* nigh to, سبرڠ *sabrang* beyond, دڠن *dañgan* with, انتار *antāra* between, دم *demi* by, ڬنت *ganti* instead of, لاون *lāwan* in opposition to, بالق *bālik* on the other side of, behind, قدر *kadar* about, circiter, سما *semā* or سم *sema* to, unto, at. An ambiguity attends this last preposition, which is familiarly used in Sumatra before the objective case, as باو سما تون كام *bāwa semā tūan kāmu* carry to your master; but it does not often occur in writing, and when it does, seems to be identified with سام *sāma* together or along with, as in جكلو ڤد سام تڠه جالن *jekalau pada sāma tañgah jālan* if at or about the middle of the road.

The words باوه *bāwah* under, لور *lūar* out, سيسي *sīsī* beside, by the side, سبله *sa-bláh* on one side, and some others, do not acquire the force of prepositions unless when in connection with د *de*, ك *ka*, or در *deri*, as د باوه *de-bāwah* beneath, د لور *de-lūar* without, د بلاكڠ *de-blākang* behind, د سبله *de-sa-bláh* on one side of, كاتس *ka-ātas* to the top of, up to, در لور *deri-lūar* from out.

*Conjunctives.*

## *Conjunctives.*

Conjunctives are employed to denote the connexion in sense between words not immediately dependant upon each other in construction, and between different clauses or members of the same sentence.

Instead of the customary distinctions of copulatives, disjunctives, discretives, adversatives, causals, exceptives, and other classes almost as numerous as the individual words arranged under them, but which do not appear to answer any purpose of grammar, they may be summarily divided into direct and indirect conjunctives, according to their respective properties.

The direct conjunctives are دان *dan* and, and اتو *atau* or, which serve to unite two or more words standing in equal relation, or parts of a sentence grammatically independant of each other, as متهاري دان بولن *mata-ārī dan būlan* sun and moon; امس اتو ڤيرق *amas atau pērak* gold or silver; سيڠ اتو مالم *siang atau mālam* day or night; منت باڤق دان تريم سديكت سهاج *minta bāniak dan terīma sedīkit sāja* to ask for much and receive a little only. It may be remarked that the preposition دڠن *dañgan* with, is often used indifferently for دان *dan*, as اڠڬور دڠن ايڔ *añggōr dañgan ayer* wine with water, for, wine and water.

All other conjunctives may be considered as indirect, connecting words in unequal relation, and parts of sentences between which a contingent dependance is inferred, as سدڠ كلو بايق *sedang kalau bāik* sufficient if good; ننت همب بايڔ هوتڠ كام كلو چوكڤ واڠ همب *nanti amba bāyer ūtang kāmu kalau chūkup wāng amba* I shall pay your debt if (or provided that) my money be sufficient; جاڠن كام براڠكت ملينكن دڠن كاون سورڠ *jāñgan*

*jāngan kāmu ber-angkat meleinkan dangan kāwan s'ōrang* do not set out on your journey unless with a companion.

The indirect conjunctives may be enumerated as follows, *viz.* جک *jeka*, جکلو *jekalau*, کلو *kalau* and کالو *kālau* if, سڤاي *sopāya*, اکر *agar* that, in order that, for, ملينکن *meleinkan* unless, تتاڤي *tetāpī*, ولکن *wellakin* but, howbeit, yet, هاني *hānia* but, excepting, but only, جوگ *jūga*, جو *jūa* also, still, only, ساج or سهاج *sāja* only, ڤول *pūla* also, لاڬ *lāgi* yet, still, سبرمول *se-ber-mūla* in the first place, بهو *bahwa* whereas, لاڬ ڤول *lāgi-pūla*, شهدان *sahadān*, ارکيان *arkiyan*, تمباهن *tambāhan* moreover, further, يعني *ìànī* that is to say, کتهوي *ka-tāu-ī* to wit, کلکيين *kalakīan* whenever, so often as, سمبل *sambil*, سلغ *selang* whilst, سراي *serāya* then, at the same time, withal, ماو *māū* whether, ماس *māsa* what though, کراڠن *garāngan*, انته *antah* forsooth? an? nonne? تاکل *tāgal*, کارن *kārna*, سبب *sebáb* because.

Whatever may have been the origin of the two direct conjunctives, which from their obvious use must have occurred very early in the progress of language, little doubt can exist that the others (as well as adverbs and prepositions) were originally nouns or verbs, or phrases which for the sake of brevity in utterance have been contracted; as already noticed in treating of the adverb. Thus the word ملينکن *meleinkan* unless, is properly a verb signifying "to change," and that verb is a derivative from لاين *lāin*, an adjective signifying "other, different."

It is not uncommon to employ together, without any apparent advantage to the sense, two conjunctives, each of the same meaning. This happens more particularly where one of the synonimous words is borrowed from the Arabic, as اکر سڤاي *agar sopāya* in order that, کارن سبب *kārna sebáb* because, شهدان ڤول *sahadān pūla* moreover.

### *Interjections or Exclamations.*

Interjections are sudden expressions of feeling, for the most part unconnected with other words in discourse. Not unfrequently, however, they are found in the same relation to nouns and personals as in other languages, where they are considered as signs of the vocative case, as يا الله *yā illahi* O God! يا تونكث *yā tūan-ku* O my Lord! And in some instances, as will be seen in the following enumeration, the exclamation itself consists of more than one word.

يا *yā* or *īā* O! (invocation and intreaty); ايو *ayū* oh! (affection); اده *adoh*, ادوهي *adōh-ī* oh! alas! (pain, grief); هي *hei* oh! alas! (grief, as هي ڤدكث *hei pada-ku* woe is me!); وه *wch* alas! هي *hei* or هاي *hāī*, اهو *ahū* or *ahau* ho! (calling); ڽه *niah*, انچيت *inchit* away! out! چه *chih* or *cheh* fye! واي *wāī*, كارم *kāram* or كرم *karam* woe to thee! (threatening); والله *wallahi* by God! (This and most other imprecations are borrowed from the Arabs), باءيك *bāīk*, سباس *sabās* well! good! ڤليس *palīas*, جاڠنكن *jāngan-kan* far be it! forbid it! سايڠ *sāyang*, كسيهن *kasīan* 'tis pity! alas! اڤاله *apā-lah*, كراڽ *kirā-nia*, اڤاله كراڽ *apā-lah kirā-nia*, ڬراڠن *garāng-an* prithee! nay! (solicitation).

### *Particles.*

Although the application of most of the inseparable particles employed in the formation of derivative words, has been already shewn when treating of those words to which they respectively attach, yet as some of them still remain unexplained, and their importance in the structure of the language gives them a claim to be considered as a part of speech, they shall be here collected in one point of view, with the

distinction only of particles prefixed and particles annexed. In order to avoid unnecessary repetitions, it will be sufficient, in the instances of those already explained, to refer to the places where the examples will be found.

### *Particles Prefixed.*

بر *ber* is employed as the sign of the intransitive verb (p. 56), and also in the formation of adjectives from nouns (p. 38), and of adverbs (p. 90).

من *men*, مڠ *meng*, م *me* (being modifications of the same particle) are employed as the signs of the transitive verb (p. 52).

ڤن *pen*, ڤڠ *peng*, ڤم *pem*, ڤ *pe* (being modifications in like manner of the same particle) are employed in forming derivative nouns, which commonly express the agent or instrument (p. 34).

ڤر *per*, ڤل *pel* are also used in the formation of derivative nouns, which signify for the most part the action or the place, and partake of the intransitive and passive, as the former particles do of the transitive quality of verbs (p. 34).

تر *ter* is the sign of the passive participle in verbs (p. 61), and of the superlative degree in adjectives (p. 38).

د *de* expresses the indefinite time in verbs (p. 69), and is also a preposition (p. 91).

كن *ka* is employed in the formation of verbal and other derivative nouns, which take at the same time the annexed particle ـن *an* (p. 33).

When prefixed to numerals it expresses the ordinal (p. 41); and it is also an inseparable preposition (p. 92).

له *lah*, as a prefix seems to be only a contraction of the adverb تله *telah*

*telah* past or done, and is applied to express the past time in verbs and participles, as لڤابس *lah-ābis* expended, لاه ڬوڬر انكن *lah gūgur anak-nia* she has miscarried. The form is however colloquial, and rarely, if ever, occurs in correct writing.

س *se* is employed to give an adverbial sense to words, whether primitive or derivative, in any other part of speech, as سبنرن *se-benar-nia* truly, from بنر *benar* true; سهارسن *se-hārus-nia* properly, from هارس *hārus* proper; سمان٢ *se-māna-māna* any where, wherever, from مان *māna* where; سبرمول *se-ber-mūla* in the first place, from برمول *ber-mūla* to commence. There is also a particle written س *sa* and سا *sā*, which is a contraction from ساتو *sātu* one, and of سام *sāma* alike, as سلاڤس *sa-lāpis* single, from لاڤس *lāpis* fold; سكال *sa-kāli* at once, from كال *kāla* time; سأتي *sa-ātī* with one accord, from هاتي *āti* the heart.

It may be remarked that in these prefixed particles the supplementary vowel فتحة *fat-hah* is pronounced as a short *e* and not as an *a*, excepting in the instances of ك *ka* and لاه *lah*, and in a few words implying titles of office, where ڤڠ is pronounced *pang*, as ڤڠهولو *pang-ūlu* a superintendant, and not as in ڤڠسبر *peng-ībur* a comforter.

### *Particles Annexed.*

كن *kan* is a sign of the verb transitive, and is usually annexed where the particle من *men* or مڠ *meng* is or might be prefixed (p. 52).

ي *ī* is employed in the same manner, and has the same transitive power as the preceding particle (p. 52).

ن *an* belongs to the formation of verbal and other derivative nouns, to which the particle ك *ka* or ڤر *per* is commonly prefixed (p. 83).

لاه *lah*, if it be not merely expletive, may be considered as giving determination

mination to the word to which it is annexed, and be called an intensitive particle, as انيله *inī-lah* this (which I point to), مريله *marī-lah* come! بايكله *bāīk-lah* 'tis well! سدهله *sudah-lah* cease! there is enough.

كه *kah* is an interrogative particle that may be annexed to words in any part of speech that become the subject of a question, as رجاكه *rajā-kah* is it the king? پوتيهكه *pūtih-kah* is it white? ايتكه *ītu-kah* is it that? اتو لاينكه *atau lāīn-kah* or another? انته هندق د بونهپلكه اكث *antah andak de būnoh-niā-kah aku* I know not whether it be his intention to kill me.

ته *tah* is likewise an interrogative, and seems not to differ in its application from the preceding particle, as مڠڤاته *meñgapā-tah* wherefore? كمناته *ka-manā-tah* whither?

ن *nia*, ك *ku*, م *mu*, كو *kau*, although already described as contracted personal pronouns, yet being annexed in the manner of other inseparable particles, and producing in common with them a prosodial effect to be hereafter described, are included in this enumeration.

ڤون *pūn* is annexed indifferently to words in all the parts of speech, seeming to be generally expletive and to serve only for giving roundness to the phrase, as كاميڤون سكث *kāmī-pūn suka* we are pleased; سيڠ ڤون تيدق مالم ڤون تيدق *sīang pūn tīdak mālam pūn tīdak* it was not day, neither was it night; مكث سواتڤون تيادا *maka suātu-pūn tiāda* but there was not one; اي ڤون يڠ تاو *iya pūn īang tāu* he it is who knoweth. Adverbs are formed in a few instances by the addition of this particle, as ايتڤون *ītu-pūn* thereupon; لاكڤون *lāgi-pūn* moreover. It does not appear to affect the prosodial quantity, and therefore, although frequently connected in writing with the preceding word, it may be doubted whether it should in strictness be considered as an annexed particle.

ند *nda* is an addition to words expressive of relationship, in the courtly

courtly style, in order to distinguish them from the ordinary appellations, and is, in a grammatical view redundant, as ايهند *āyanda* for ايه *āyah* father; انكند *anakanda*, and sometimes انكد *anakda*, for انق *anak* child; ككند *kakanda* for كاك *kāka* elder brother; ادند *adenda* for اديق *adīk* younger brother or sister, or, figuratively, lover and mistress, as in the Canticles, "my sister, my beloved!"

The changes that take place in the consonants of primitive words upon prefixing particles, and which seem chiefly designed to prevent a harsh concurrence of sounds, have already been explained in treating of the verb and verbal noun, but those which, upon annexing particles, affect the place and length of the vowels, are more properly the subject of prosody and will be found under that head. Their regular adjustment serves, more than any other criterion, to distinguish the degree of correctness in writing the language.

## *Of* Syntax.

Having treated of words individually and the classes to which they are referable, we come now to speak of their construction in sentences, or that part of grammar called Syntax, and by the Arabians and Malays نحو *nahu* or علم نحو *ilmu nahūi*.

The characteristic of the Malayan construction is simplicity, the words assuming in general that order which we may conceive to belong to the natural course of ideas. The rules of syntax must therefore be few, and where there are no inflexions, no changes of termination to denote case, gender, or number, there cannot be concords, in the sense of the Latin grammarians. The connexion of the words with each other is ascertained partly from their own nature, and partly from their relative



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position, which answers the ends of regimen; and consequently there can be no arbitrary dislocations to exercise skill in collecting the scattered members of a sentence.

The necessity also for going into much detail in this place is diminished in consequence of most of those rules having been already noticed in treating of the different parts of speech to which they have reference. For the purpose, however, of bringing them into one point ofview, they shall be here repeated with as much brevity as possible.

The nominative case, or noun or pronoun denoting the agent, in general construction precedes the verb, and the noun or other word which is the subject of the action or the object to or from which it is directed, generally follows the verb, as كود ماكن رمڤت *kūda mākan rumput* a horse eats grass, دي تاه جالن *diya tāu jālan* he knows the road, راج براڠكت كنكري *rāja ber-aṅgkat ka-negrī* the king proceeds to the city, هوجن تورن درلاڠت *ūjan tūrun deri lāṅgit* rain descends from the sky.

But under certain circumstances, as when the verb is preceded by the indefinite particle د *de*, the word denoting the agent is made to follow, and the subject to precede the particle and verb, as كبون همب د روسق ڬاجه *kabūn amba de rūsak gājah* my plantation the elephants have ruined, دسان د شكس الله *dosā-nia de siksa allah* God punished his crimes.

In the interrogative form of the indicative the agent may either precede or follow the verb, as درمان داتڠ كامو *deri-māna dātang kāmu* from whence come you? كمان تون ڤرڬي *ka-māna tūan pergi* whither are you going? In the subjunctive or conditional, as in the indicative or assertive mood, the agent usually precedes, as جك تون ماو داتڠ *jeka tūan māū dātang* if you chuse to come; yet by an allowable inversion it sometimes follows, as سڤاي برچري موسه *sopāya ber-cherrei mūsuh* that the enemy may disperse.

In

In the imperative the agent almost ever follows the verb, as باڠنله اڠكو *bāñgun-lah añgkau* awake thou, دڠر كامسورغ كتاك اين *daṇgar kām'ōrang katā-ku īni* hear ye these my words! It is likewise not uncommon in grave discourse to separate the personal pronoun from its immediate connexion with the verb, by introducing the preposition اوله *ūlih* by, per, as كات اله *kāta ulih-mu* be it said by thee, for, "say thou." The agent is found however in some instances to precede the imperative, especially where the command is circumstantial, as دان كوڤندغ اكن دي دڠن مات هتيم *dan kau-pandang akan diya daṇgan māta atī-mu* and do thou look stedfastly to Him with the eyes of thy heart. The imperative may also be employed without any pronoun or other agent being expressed, as ڤولغ سبنتر اين *pūlang se-bantar īni* return this instant; دودق ماكن *dūduk mākan* sit down, eat.

In the passive, which is properly a participial form of the verb (as in English), the noun of suffering commonly precedes the participle, and seems in strictness to be a nominative case to the verb substantive understood, as همب تراجر اوله ڮروك *amba ter-ājar ūlih gurū-ku* I am taught by my religious instructor, where همب اد تراجر *amba ada ter-ājar* would be the more regular, though less usual mode of expression. The noun of action in this form is separated from any immediate connexion with the verb, by the intervention of the prepositions اوله *ūlih* or درڤد *deri-pada* by or from, as in Latin "per magistrum meum," or "à magistro meo." But the noun of suffering may also be made to follow the participle, and the noun of action, with its prepositions, to go before, as اوله ڮروك تراجر همب *ūlih gurū-ku ter-ājar amba.*

The noun, in simple construction, precedes and is immediately followed by its qualitive, as اورغ ببل *ōrang babal* an ignorant person, ڤادغ لوس

لوس *pādang luwas* an extensive plain; but they may also be separated by the definite article or pronoun يڠ *īang*, as اورڠ يڠ ببل *ōrang īang babal* a person who is ignorant, كيلت يڠ تڠكس *kīlat īang tangkas* sharp lightning, or, lightning that is sharp or quick, جالن يڠ ليبر *jālan īang lēbar* a wide road; by which the existence of the quality is more strongly expressed than if the pronoun were omitted. Under some circumstances the qualitive may be placed before the noun, particularly when it is the emphatic word of the sentence or subject of the assertion, as بسر مالكي راج *besár mālegei rāja* great is the king's palace, بايق نام همب *bāik nāma amba* good is my reputation; in which expressions the verb substantive اد *ada* is understood, and would, without the inversion, have the effect of detaching the qualitive from its noun. But if the sentence be analysed we shall find that it easily resolves itself into the general rule, for without an ellipsis it would be نام همب اد نام بايق *nāma amba ada nāma bāik* my reputation is a good reputation.

The qualitive of a noun understood may in like manner precede the noun expressed, as ساكت هات *sākit āti* sick (at) heart; where the person to whom the word *sākit* applies is the noun understood; بوت مات سبلة *būta māta sa-bláh* blind (of) an eye; لمبت كدتاڠن *lambat ka-datāng-an* slow (in) coming; هين بدي *hīna budī* mean (of) intellect; or thus with an intervening preposition; تاكت اكن مانشي *tākut akan mānusiya* afraid of mankind (the name of the sensitive plant or mimosa); مابق دڠن منومن *mābuk dangan minūm-an* drunk with liquor; سكث درڤد كمناڠن *suka deri-pada ka-menāng-an* joyful from victory.

Numerals (which it has been thought right to distinguish from adjectives or qualitives) usually precede the noun, as انم بولن *anam būlan* six months, توجه ڤڠكت اڤ نارك *tūjuh pangkat āpi nārka* the seven stages

or

or gradations of hell-fire. It is not uncommon to make them follow the noun, as بورغ امڤت *būrong ampat* four birds, لمب سراتس *lembu sa-rātus* an hundred oxen, رومه دو *rūmah dūa* two houses; but in this situation the terms ايكر *īkur*, بوه *būah*, or others equivalent, are understood to follow and connect themselves with the numerals, according to a peculiar idiom already described in treating of that class of words. In imitation of numerals, with which they are so nearly allied, adjectives of multitude generally precede the noun, as سكل ڤوهن كايو *segala pūhn kāyū* every timber-tree, باڤيق اورغ كدتاڠن *bāniak ōrang ka-datāng-an* many persons are coming; but they may indifferently be made to follow. The ordinal numbers should always follow the noun, as هاري كتيڬ *ārī ka-tīga*, or, still better with the article, هاري يڠ كتيڬ *ārī īang ka-tīga* the third day, هاري كدو *ārī ka-dūa* the second day; for if otherwise placed, كتيڬ هاري *ka-tīga ārī* would be understood to signify "the three days," and كدو هاري *ka-dūa ārī* "both days."

When two nouns stand together without an intervening verb, the former is generally to be understood as the subject of possession, and the latter as the possessor, which in Latin would appear in the genitive or possessive case, as بند راج *benda rāja* the treasures of the king, or, the king's treasures, كتڠڬين لاڠيت *ka-tiñggī-an lāñgit* the height of the heavens, چهاي متهاري *chāya mata-ārī* the brightness of the sun. In such combinations as چاون امس *chāwan amas* a vessel of gold, كوت باتو *kōta bātu* a fortress of stone, توكڠ بسي *tūkang besī* a worker of iron, ايكن لاوت *īkan lāūt* sea-fish, راج جن *rāja jin* a king of demons, بنوا چين *benūa chīna* the country of China, تانه جاو *tānah jāwa* the land of Java, although possession is not strictly implied, the latter words would equally appear as genitives in languages admitting of the distinction of cases. Certain

nouns may, however, stand in connexion with proper names and titles, without partaking of any possessive sense, as تون ڤتري *tūan putrī* the princess, نبي محمد *nabī muhammed* the prophet Mahomet, راج اسکندر *rāja iskander* the king Alexander; and synonimous words standing for the same object must of course be excepted; such as هوتن رمب بلنتار *ūtan rimba belantāra*, which signify a waste tract of country overrun with woods; تيري کلمبو *tīrei kalambū* the curtains (of a sleeping apartment).

A verb in the infinitive mood immediately following a noun, partakes of the nature of a possessive noun, and becomes subject to the same rules, as تند براهي *tanda berāhī* a token of loving, رومه برماين *rūmah bermāīn* a house to play in, or, a play or gaming house.

When a pronoun personal directly follows the noun, whether annexed or otherwise, simple possession is implied, being the ordinary mode of expressing it, as تاڠن همب *tangan amba* my hand, رومه کام *rūmah kāmu*, or in the contracted form, رومم *rūmah-mu* your house, هرتان *artā-nia* his effects, باڤ کامي *bāpa kāmī* our father.

When any one of the three contracted personal pronouns, ك *ku*, م *mu*, ن *nia* is annexed to a verb, it changes its verbal quality to that of a noun, as بوتله سڤرت سڠکام اين *būat-lah seperti sangkā-mu īni* act conformably to this your opinion; تياد لايق روڤ ڤاکين *tiāda lāyik rūpa pākeinia* the style of his dress is not becoming; سڤرت بايڠ جوڬ ادان *seperti bāyang jūga adā-nia* like a mere shadow is his existence; تياد کتنتو ن ڤرڬين دان داتڠن اورڠ ايت *tiāda ka-tantū-an pergī-nia dan dātang-nia ōrang ītu* there is no certainty respecting the goings and comings of that man.

The natural order of words being so little deranged in this language, the occasion for any signs of agreement between the relative and its antecedent is scarcely perceived, and their concord, like those already described,

described, is known only by position. The pronoun يڠ *īang*, when employed as a relative, may be said generally to refer to the last preceding noun, as اورڠ كاي اتو برعلم اتو بديمان يڠ تياد لايق ڤربواتنن *ōrang kāya atau ber-ilmu atau budīmān īang tiāda lāyik per-būāt-an-nia* men rich, or learned, or wise, whose actions do not correspond. Here its antecedent is اورڠ *ōrang* men, from which it is separated by the intervening qualitives; but most usually it is itself the next following word; as منولغ ڤرمڤون يڠ امڤون لاكي سده ماتي *menōlong perampūan īang ampūnia lāki sudah māti* to assist a woman whose husband is dead.

The interrogative pronouns naturally precede the word which constitutes the subject of inquiry, as اڤ نمام *apa namā-mu* what is thy name? the verb substantive اد *ada* is, being understood; سياڤ اين *siāpa īni* who is this? سياڤ ماو ڤرڬ *siāpa māū pergi* who chuses to go? But the interrogative may be preceded by words connected with it in signification; as نكري سياڤ ايت *negrī siāpa ītu* whose city is that? ڬمڤر اڤ يڠ كدڠر *gampar apa īang ku-dangar* what clamour is it I hear? Or with an interrogative particle annexed, as ڤولو اڤاته ايت *pūlau apā-tah ītu* what island is that? انق سياڤاكه اين *anak sīapā-kah īni* whose child is this?

Adverbs or modals as applied to modify the action of verbs, usually follow them in construction, as كات ڤرلاهن٢ *kāta per-lāhán per-lāhán* speak slowly; ننت سبنتر *nanti sabantar* wait awhile; اي تاه ممباچ بايق٢ *iya tāu mem-bācha bāik-bāik* he knows how to read well; سده هابس سكال *sudah ābis sakāli* entirely finished. But they may also precede the verb and its nominative case, as سنتياس اي داتڠ كماري *santīāsa iya dātang kamārī* continually he comes hither; بهارو سكارڠ بيت سمڤي *bhārū sakārang bēta sampei* it is but just now that I arrived.

As applied to adjectives they almost always precede in regular construction,

struction, as ترلال باگس *ter-lālu bāgus* extremely handsome, ساڠت ڤاهيت *sāngat pāit* very bitter, همڤر مات *ampir māti* nearly dead; but an emphasis is sometimes given to the degree of quality, by letting the adverb follow the adjective, as بسر ترلال ساڠت *besár ter-lālu sāngat* most eminently great; كاين ڤوتيه نيان *kāin pūtih nīan* cloth white indeed; واڠ باڤق امت *wāng bāniak amat* too much money.

The variety of adverbs being unlimited, with many idiomatic anomalies, there is much latitude in the modes of applying them to these as well as to other parts of speech, the knowledge of which must be acquired by practice in the language; such for instance as سام رات *sāma rāta* on a footing of equality, سام مانشي *sāma mānusīa* fellow-man, يڠ مان كراڠن *īang māna garāng-an* which, I pray thee? مڠاف تيدق *mengāpa tīdak* why not? هرت ڤرڬي *serta pergi* to go together. The term مها *mahā*, eminent or eminently (borrowed from the Sanskrit) is never used as a distinct word, but only in composition, as مهابسر *mahā-besár* eminently great, مهامليا *mahā-mulīā*, or, more commonly, مهمليا *mahamulīā* most glorious. Thus also it is more usual, though less correct, to write مهراج *maharāja*, than مهاراج *mahā-rāja*.

Prepositions or directives are, in their most regular and ordinary application, placed after the verb and before the noun, serving to denote the course of the action as it respects the object, either to it, from it, by it, or in any other imaginable direction; as برجالن كفد نكري *ber-jālan kapada negrī* to walk to the town; دسورهن اكن اتوسن ايت *de sūruh-nia akan utūs-an ītu* he gave orders to the ambassadour; اد ڤداكو *ada padā-ku* there is to me, or I have; اد ڤد راج ايت سبوه نكري *ada pada rāja ītu sabūah negrī* there is to that king, or, to that king belongs a city; ممبري حرمة بڬي الله *mem-brī hormat bagi allah* to give honour unto God; كلور دكاڠن

كدوغ دكاغن درڤد *ka-lūar dagāng-an deri-pada gadōng* to take out goods from the warehouse; منريم درڤد تاغن لكين *men'rīma deri-pada tāngan lakī-nia* to receive from the hands of her husband; د مسوكن كدالم استان *de masūk-nia ka-dālam astāna* he entered into the palace; د ڤراركن برکليلغ نگري *de per-arak-nia ber-kolīling negrī* he proceeded in triumph round the city; د ڤربوت اوله وكيلن *de ber-būat ūlih wakīl-nia* acted by his representative; تربغ اره كسلاتن *terbang arah ka-salātan* to fly towards the south.

Such is the manner of employing prepositions in their plain significations, directed to material or sensible objects; but in the progress of language they seem to have been transferred from thence and applied by analogy to verbs and other subjects of the understanding, to which an ideal locality is thereby attributed; as اي هندق اكن برلاير *iya andak akan ber-lāyer* he intends to sail; د تورنن اكن مندي *de tūrun-nia akan mandī* they went down to bathe; برچاكڤ اكن ڤركرجاءن *ber-chākap akan per-karjā-an* to shew an alacrity for work; تاكت درڤد مركٮ الله *tākut deri-pada morka allah* afraid of the wrath of God; برهنتي درڤد برڤارغ *ber-hentī deri-pada ber-pārang* to desist from fighting; ترچاغغ درڤد مليهت *ter-chāngang deri-pada me-līat* astonished at seeing; انتارا دان تياد *antāra ada dan tiāda* between existing and not existing; همڤر مڤيلغ ڤوان *ampir meng-īlang niawā-nia* near to losing his life.

The two direct conjunctives, دان *dan* and, and اتو *atau* or, must, as their use requires, stand between the words or parts of the sentence which they are intended to connect or to separate, as بوم دان لاڠت *būmi dan lāngit* earth and sky; ماكن دان مينم دان برسكسكاءن *mākan dan mīnum dan ber-suka-sukā-an* to eat, and to drink, and to make merry; برتيدر اتو برجاڭ *ber-tīdor atau ber-jāga* to sleep or to watch; مڤالهكن موسه اتو برتندق تراله *meng-ālah-kan mūsuh atau ber-tunduk ter-ālah* to conquer the

enemy, or to stoop to him, conquered. It may be proper to notice that the conjunctive دان being always pronounced short, although written with a long vowel, is throughout this Grammar and Dictionary written *dan* instead of *dān*.

Of the indirect conjunctives those which affect the verb in its conditional mood always precede it, as سڤاي كامي مراس *sŏpāya kāmī me-rāsa* that we may feel; ملينكن د لارين *meleinkan de lārī-nia* unless he run away; جكلو توون ماو برماين ساج *jekalau tūan māū ber-māīn sāja* if you mean only to jest. Many are employed chiefly to mark the commencement of a paragraph, and are often written in ink of a different colour, as سبرمول *se-ber-mūla* in the first place, اد ڤون *ada-pūn*, بهو *bahwa* whereas, لاكڤون *lāgi-pūn*, تمباهن ڤول *tambāh-an pūla*, شهدان *sahadān* moreover, كتهوي *ka-taū-ī* be it known, كمدين درڤد ايت *kamadīan deri-pada ītu* furthermore, subsequently to that; and when a different part of the subject is taken up, مكث ترسبتله ڤركتاءن *maka ter-sebut-lah per-katā-an* now it is related in the story. Others mark the beginning of sentences, of which مكث *maka* is by much the most frequent, occurring, indeed, either as an adverb or a conjunctive, in almost every line, yet scarcely admitting of a translation. In the body of the sentence it may often be rendered by our words "ere, before that," as سورغ بلم اد ڤولغ مكث لاين اورغ داتغ *s'ōrang balúm ada pūlang maka lāīn ōrang dātang* one person is scarcely gone ere another arrives; at the beginning, by "now, but, and," or any other expletive; the employment of many of these redundant words serving merely the purpose of distinguishing the sentences and parts of sentences from each other, in a language to which our system of pointing is unknown. Other conjunctives, as جوڭ *jūga* or *jūa* only, جوڭ اداين *jūga adā-nia* thus alone it is, affect principally the close of periods, and like

the

the former are for the most part expletive. For the mode of applying them properly or consistently with the received idioms, a moderate degree of practice will avail more to the learner than many rules.

Interjections or impassioned exclamations are not, in any language, considered as the subject of grammatical rules. In composition, however, which does not always represent the language of nature, they are thrown in (as the name imports) with such discretion as to prevent them from injuring, if they do not improve the construction of the sentence. The most common among them precede nouns or personal pronouns, in what would be termed the vocative case if these admitted of declension, and they frequently stand unconnected with any verb or other words, as هي بڤاكۤ *hei bapā-ku* O my father! وهٔ انتغكۤ *weh ontong-ku* alas, my fate! ڤاه كمـورغ سكليين *niah kam'ōrang sakalī-an* away, all of you! Some follow the interrogative pronouns, as اڤ ڬراڠن كهندكم *apa garāng-an ka-andak-mu* what, prithee, is thy wish? Many of them are imprecations of blessing or cursing, and in imitation of the Arabian style, are connected with the name of the Deity.

The foregoing observations apply chiefly to what grammarians consider as the first part of syntax, or that which relates to the agreement of words, as the second does to their government. This latter term implies an influence possessed by the one word capable of obliging another to conform to it in certain particulars, such as person, gender, and number; which conformity, in Latin and Greek, is usually expressed by the terminating syllable: but in a language where no influence of this kind prevails, nor any change takes place in the verb or the adjective in consequence of their connexion in sense with an antecedent nominative case or noun substantive, it cannot be said, with any practical or useful meaning,

meaning, that the one word governs or is governed by the other. The second part of syntax therefore is not applicable to the nature and construction of the Malayan language.

## *Of* DIALECTS.

The general uniformity of the Malayan written language has been elsewhere noticed, but the oral tongue, both in respect to pronunciation and the use of peculiar personal pronouns and other words, differs considerably in different parts of the East-insular region. What relates therefore to dialect applies more especially to the latter, although the former is not entirely exempt from variation in the orthography.

The most striking distinction of dialect is that of the mode in which the short vowel (usually denoted by *fat-hah*) which terminates a great proportion of the whole mass of words, is pronounced in different districts. At *Malacca*, *Kedah*, *Tranggānu*, and generally on the coasts of the peninsula, it has the sound of *a*, as in the words دمبا *āmba*, كوتا *kōta*, راتا *rāta*, كفالا *kapāla*, جوگا *jūga*, whilst in the ancient kingdom of *Menangkābau* in SUMATRA, as well as in the Malayan establishments along the coasts of that island, and even in the interior districts of the peninsula which acknowledge a political dependance on *Menangkābau* as the parent state (according to the interesting notice by MR. RAFFLES, in his paper on the *Malayu* nation published in his Asiatic Researches) these words and others of the same description are made to terminate with *o*, and are pronounced *ambo*, *kōto*, *rāto*, *kapālo*, *jūgo*. But however the question of originality may be decided, the claim of superior authority, arising from a more enlarged intercourse with the rest of the world and consequent cultivation and refinement, must be allowed to the

dialect

dialect of Malacca; and with regard to European philology, it has been in a great measure fixed by many valuable publications under the sanction of the late Dutch East-India Company, whose servants had opportunities of perfecting their knowledge of the language at those places where it is held to be spoken in the most correct idiom.

Other distinctions of dialect may be perceived in the following variations of orthography and pronunciation.

The change of س *s* into چ *ch* and ج *j*, as چوچ *chūchi* for سوچ *sūchi* clean, چيڤق *chīpak* for سيڤق *sīpak* to kick backwards; of ج *j* into چ *ch*, as چوڤل *chūpul* for جوڤل *jūpul* to befall, كچڤ *kechap* for كجڤ *kejap* a twinkling, كرچت *karchut* for كرجت *karjut* an aquatic plant; of ب *b* into و *w*, as چاوغ *chāwang* for چابغ *chābang* a branch, جاوت *jāwat* for جابت *jābat* to handle, لاوا *lāwa-lāwa* for لابا لابا *lāba-lāba* a spider; of ب *b* into م *m*, as موهي *mūhī* for بوهي *būhī* froth; ممبو *mambū* for بمبو *bambū* arundo; of ت *t* into ن *n* and م *m*, as نيڤس *nīpis* and ميڤس *mīpis* for تيڤس *tīpis* thin; of ڤ *p* into ت *t*, as توكل *tūkul* for ڤوكل *pūkul* to strike; of ت *t* final into ڤ *p*, as كيلڤ *kīlap* for كيلت *kīlat* lightning, جاوڤ *jāwap* for جاوت *jāwat* to receive in the hands; of گ *g* into ك *k* (or vice versa), as كنچغ *kunchang* for گنچغ *gunchang* to agitate, كت *getta* for گت *ketta* a couch, كندي *gundī* for گندي *kundī* a water-pot, بك *baki* for بگ *bagi* unto; the introduction of م *m* or ن *n* at the end of the first syllable, as كمبال *gombāla* for گبال *gobāla* a herdsman, تمڤاين *tampāyan* for تڤاين *tapāyan* a large jar, كنتم *kuntum* for گوتم *kūtum* a bud, لنتر *luntar* for لوتر *lūtar* to fling, لمڤس *lampis* for لاڤس *lāpis* fold, سمڤي *sampī* for سافي *sāpī* oxen, كمبيري *kambīrī* for كبيري *kabīrī* castrated, كمنتر *gomintar* for گمتر *gomitar* to tremble, منتة *muntah* for موتة *mūtah* to vomit, كنجر *kunjur* for كوجر *kūjur* a lance, منسيو *mensiyū* for مسيو *mesiyū* gunpowder,

powder, جنجغ *junjong* for جوجغ *jūjong* to support, سندق *sunduk* for سودق *sūduk* a spoon. It must be observed, that in many of these latter instances the word is more generally written with the inserted letter than without it.

Amongst the words whose pronunciation varies whilst their orthography is fixed, we may enumerate لنتس *lantas* and *lintas* through, لمبغ *lambing* and *limbing* a spear, لمبغ *lambong* and *limbong* the flank, لمبي *lambei* and *limbei* to beckon, كمبغ *kambang* and *kumbang* full blown as a flower, كنچف *kanchap* and *kunchap* an unblown flower, چمر *chamar* and *chumar* foul, لمبت *lambut* and *lumbut* soft, كنتل *kantal* and *kuntal* mucilage, كن *kena* and *kennei* hit, ورن *warna* and (by a vulgar transposition) *rūna* colour, حرمة *hormat* and *romat* honour, ارتي *artī* and *rertī* meaning, ارت *arta* and *retta* effects.

As being in some measure connected with the subject of dialect, it may not be thought irrelevant to notice in this place certain peculiarities in the language, however difficult it may be to account for them satisfactorily. The most obvious is that of the frequent, and as it may seem, unnecessary use, in writing, of the harsh Arabic letter ق in the termination of indigenous words, which are, notwithstanding, commonly pronounced (unless in formal recitation) with a soft vowel sound, as *tundu* for تندق *tunduk* to stoop, *tābé* for تابق *tābek* compliments, *būda* for بودق *būdak* a youth, *mābu* for مابق *mābuk* drunk, *māsu* for ماسق *māsuk* to enter, *māsa* for ماسق *māsak* ripe, *ana* for انق *anak* child; conformably to the general smooth nature of the language; for, with the exception of this anomalous letter, it will be found that nineteen words out of twenty close either with a vowel, an aspirate, a nasal, or a liquid, and even where a mute occurs in that situation it is, in familiar discourse, softened into

into a vowel or aspirate, as *ameh* for امس *amas* gold, *dāreh* for دارت *dārat* the shore, *kreh* for كرس *kras* hard, *kūlah* for كولت *kūlat* a measure, *kūlih* for كولت *kūlit* skin or bark, *sākih* for ساكت *sākit* sick. If this practice be a provincialism, it must be allowed that in the countries where it prevails the people speak a softer dialect than where either the mute letter or the hard guttural is retained in pronunciation.

The employment of the ق as a final letter, although it is not found in any other part of a genuine Malayan word, we may presume from its universality to be as ancient as the introduction of the Arabic character, but we have no direct proof of its existence in the oral language of the Malays previously to that period. There are not wanting, however, some glimpses of light to direct our opinion as to its originality, if not in this, in some at least of its cognate tongues. Although not frequently occurring in the *Batta, Rejang, Nīas,* or *Lampung* languages of SUMATRA and its neighbourhood, I find it to prevail in the dialects of the Philippines, particularly the *Pampanga* (of which, as well as of the *Tagala, Bisaya,* and *Yloco,* I possess copious dictionaries, both printed and manuscript), and what is not a little remarkable, it is found also in the dialect of the great East-Insular, or, as it has been termed, Polynesian language, spoken in the island of MADAGASCAR, where, for instance, the word انق *anak* child, is pronounced *zanach*, according to FLACOURT, and *annach*, according to DRURY'S very genuine vocabulary; ماسق *māsak* to boil, and also, ripe, is, in both these senses, *massac*; توق *tūak* the sweet juice of certain palms, is *toak*; چچق *chichak* the house-lizard, is *tsatsac*; سندق *sunduk* a spoon, is *sonrouc*. These two authorities (and they are quoted in preference to that of vocabularies formed in later times by persons conversant with the Malayan) may be admitted

admitted as sufficient evidence of very high antiquity in the use of this termination, as it must have existed before the separation of the tribe which emigrated to an island situated at the western extremity of the Indian seas. Of its general prevalence in modern writing I am myself competent to speak, having in my possession a voluminous collection of the correspondence of two eminent merchants (Capt. Francis Light and Capt. James Scott) with the princes and chiefs (who, it is well known, are themselves all traders) in almost every country where the Malayan language is spoken.

Another peculiarity worthy of remark is an apparent disposition in the language to employ words nearly resembling, although actually differing in sound, but having no grammatical relation as derivatives or otherwise, to represent ideas closely connected with each other in signification. It is almost unnecessary to observe, that this is independant of the sameness in common orthography which frequently appears between words entirely remote in sense, and which should properly be, and sometimes are distinguished in writing by the application of supplementary vowels and orthographical marks, such as بَسِي *besī* iron and بِسِي *bisī* handsome; بِنتَغ *bintang* a star, بَنتَغ *bentang* to spread, بِنتِغ *binting* a rampart, and بُنتِغ *bunting* pregnant; بَنتُن *bantun* to pluck up, بَنتَن *bantan* the name of a city called Bantam, and بِنتَن *bintan* the name of an island called Bintang; ماکَن *mākan* to eat, and ماکِن *mākin* the more; بُوَت *būat* or *buwat* to do, and بُوتَ *būta* blind; بُولِه *būlih* can, may, بُولَه *būlah* the whole, and بُولُه *būluh* the bambu-cane. These, in fact, prove nothing more than the inaptitude of the Arabian alphabet to express the sounds of a foreign language; for from that alone can arise any doubt respecting the sense of the words, their pronunciation being sufficiently distinct;

distinct; but in the following enumeration we shall observe approximations so near as to become almost equivocal, both of sound and sense, without any regard to the characters, whether Arabic or European, in which they may be written. This must necessarily be found embarrassing to the learner, but rather after he has made some progress in the language, and is able to cope with difficulties, than in the outset of his study.

Amongst many more instances that present themselves in the Dictionary it will be sufficient to point out some of the most striking; as لايو *lāyū* to fade, and لايُر *lāyur* to blast; گولُغ *gōlong* to roll up, گولِغ *gōling* to roll about; اڠکت *aṅgkat* to lift, اڠکوت *aṅgkūt* to carry on the back; جامو *jāmū* to feast, جمو *jumū* satiated; باسُه *bāsoh* to wash, باسَه *bāsah* wet; تاڤق *tāpak* the palm of the hand, تڤق *tapuk* to slap; کندق *kandak* a mistress, harlot, گندِق *gundik* a lawful concubine; کُنچِ *konchi* a lock, کنچِغ *kanching* a button, clasp; کابُت *kābut* a fog, کابُر *kābur* and کابُس *kābus* dusk; لُوه *lūluh* mud, لُولُت *lūlut* to daub; اولر *ūlar* a snake, هولت *ūlat* a worm; رِندغ *rindang* shady, لِندُغ *lindong* shelter; داون *dāūn* a leaf, داهن *dāhan* a bough; تڬه *tagoh* or *tuggoh* stout, firm, تڬڤ *tagap* stout, muscular; کايت *kāīt* a hook, crook, کايل *kāīl* angling, ماتا کايل *māta kāīl* a fish-hook; بالق *bālik* to turn, and بالس *bālas* to make a return.

By persons superficially acquainted with the language, the difficulty of accounting for these approximations will be resolved in a summary way by supposing the one word to be a provincial corruption of the other; but I know them to exist in their separate meanings not only in the same spoken dialect, but also in works quite unconnected with that dialect, and where the indiscriminate employment of the one for the other would destroy the sense of the passages where they occur.

## *Of* Prosody.

Prosody is that part of grammar which treats of the accent and quantity or measure of syllables, and of their due arrangement in forming metrical composition, or verse as distinguished from prose.

### *Of Quantity.*

It will not be necessary here to enter into the question of the difference or the identity of accent and quantity, which has divided the learned world. With respect to the Malayan it is sufficient to observe, that long syllables, or syllables containing a long vowel, are generally, though not always accented, especially in a final syllable; that when the first syllable of a dissyllable or penultimate of a trisyllable is long, it is always accented, as بونه *būnoh* to kill, تاكت *tākut* afraid, كڤال *kapāla* the head; that when both syllables are long, the former only has a perceptible accent, as مالو *mālū* ashamed, ماري *mārī* come, تولي *tūlī* deaf; that when both syllables are short, an accent is in general given to the first; or, it may be said, that in all doubtful cases the accent inclines to the former rather than to the latter syllable; as لمبت *lambat* slow, كنت *ganti* to change, كنل *kanal* to recollect, but in certain words, as بسر *besár* great, كچل *kechil* little, بلم *balúm* not yet, a decided stress is laid upon the last. It must at the same time be observed, that the accent or syllabic emphasis in Malayan words is for the most part much less strong than in the languages of Europe.

It has already been stated that when particles are annexed to primitive words in order to form derivatives, a prosodial change takes place, the long vowel being usually suppressed or rendered short in the syllable to which

which it belonged in the primitive, and a proportionate length of sound given to the short vowel of the other syllable. The rules by which these changes are governed being of importance to the due knowledge of the most artificial and delicate part of the language, must here be detailed with a minuteness which their utility alone can excuse.

By long vowels we are to understand, in our acceptation of the terms, the quiescent letters ا *ā*, و *ū*, and ي *ī*, and by their being rendered short is meant that they give place to their corresponding short or supplementary vowels, *fat-hah*, *dammah*, and *kesrah*, as will appear in some of the examples hereafter given; but as these people are in the habit (common also to the Persians and Turks, and even to the Arabians themselves) of neglecting to mark these supplementary characters in their writings, the vowel is in fact altogether omitted, and the sound only must be understood to remain in the pronunciation of the next preceding consonant. From the authority of such books as appear to be written with the most skill and precision, these rules are compiled, and they would be more perfect if the native writers were themselves more consistent with each other.

The most general rule, but admitting of exceptions as will hereafter appear, is, that upon annexing a particle, the long vowel in the first syllable of the primitive, if a dissyllable, or, if a trisyllable, in the penultimate (the situations where they usually occur), becomes short, and the short vowel (expressed or understood) in the second or last syllable becomes long. Thus كُودَ *kūda* a horse, when the contracted pronouns ي *nia*, ك *ku*, or م *mu* are annexed in order to form the possessive, changes the و for its corresponding short vowel *dammah*, the *fat-hah* for its corresponding long vowel ا, and becomes كُدَان *kudā-nia* his horse, كُداكَ *kudā-ku*

*kudā-ku* my horse, or كُدامُ *kudā-mu* your horse; in like manner جادِ *jādi* to be, when كن *kan* or له *lah* are annexed, becomes جَديكن *jadī-kan* to cause to be or happen, or جَديله *jadī-lah* be thou! ڤاتَ *niāta* evident, with كن *kan*, becomes ڤَتاكن *niatā-kan* to manifest; بيني *bīni* wife, with ني *nia*, becomes بنيني *binī-nia* his wife; and thus also in trisyllables, مَيُوسُ *meniūsu* to suck, upon annexing ي *ī*, changes the و of the original penultimate for *dammah*, the *dammah* of the last syllable for و, and becomes مَيُسوي *meniusū-ī* to suckle, and كَمبال *kambāli* back again, upon annexing the particle كن *kan* becomes كَمبَليكن *kambalī-kan* to restore. In those complex derivatives which are formed by the successive application of annexed particles, these particles themselves are affected by the same rule as the primitive and undergo a similar prosodial change. Thus when to the verb بوكَ *būka* to open, with the indefinite prefix د *de*, are annexed the transitive particle كن *kan*, the pronoun ني *nia*, and the intensitive particle له *lah*, the combination becomes د بُكاكَنيالله *de bukā-kan-niā-lah* he opened it; where ني or (as a medial) نِ, being followed by another particle, changes its short vowel for the ا quiescent, in the same manner as the primitive word; and so also, in a less complicated instance, كنل *kanal* recollect, becomes د كنلياله *de kanal-niā-lah* he recollected.

When it happens that the first syllable of the primitive, if a dissyllable, or the penultimate, if a trisyllable, does not contain a long vowel, that syllable remains unchanged; but if the last syllable also be short, the augment of quantity nevertheless takes place in it, as from پَدَ *pada* to, is formed كَپَدانِ *ka-padā-nia* unto him; from سَمْڤُرنَ *semporna* perfect, is formed كَسَمْڤُرنانْ *ka-sempornā-an* perfection; from تنتُ *tantu* certain, تَنتوكن *tantū-kan* to ascertain.

When the last syllable instead of being pure, or consisting of a consonant

sonant and a vowel (as in the foregoing examples), is impure or mixed, consisting of a short vowel between two consonants of which the latter is mute; (or, as we should express it, more simply, when the word ends with a consonant), that vowel, whether the preceding syllable be long or short, does not become long in consequence of the annexing any particle excepting ن *an* and ي *ī*, as in the instances of بَبَلْ *babal* ignorant, which forms بَبَلَن *babal-nia* his ignorance; بَنَر *benar* true, بَنَرَن *benar-nia* its truth; سارُغْ *sārong* a scabbard, سارُغُم *sārong-mu* thy scabbard; تڠه *tañgah* half, سَتڠهن *sa-tangah-nia* one half of it; and تورُتْ *tūrut* follow, which forms تورتكن *tūrut-kan* to follow; yet under these circumstances, although the latter syllable cannot become long, the former, if long, may be shortened, as اولهٔ *ūlih* by, per, becomes اُلِهُ *ulih-mu* by thee, per te; توهَن *tūhan* the Lord, becomes تُهَنُ *tuhan-mu* thy Lord; داكڤ *dākap* embrace, becomes د دكڤين *de dakap-ī-nia* he embraced. In this, however, the native writers are not uniform, and they appear to write indifferently سورهله *sūruh-lah* and سروهله *surūh-lah* give orders, ساكيتله اي *sākit-lah iya* and سكيتله اي *sakīt-lah iya* he was sick; although the latter should not be considered as correct.

By annexing the particles ن *an* and ي *ī*, the last syllable of the word, whether mixed or pure, that is, whether ending with a mute consonant or with a vowel sound, becomes long; it being understood, in the former case, that the final consonant detaches itself from the mixed syllable, leaving it therefore pure, and connects itself with the particle; thus هادڤ *ādap* before, when ن *an* is annexed, becomes هَدَاڤَن *adāp-an* the presence, although if كن *kan* were annexed, no change of quantity would take place, and the word would be هادڤكن *ādap-kan* to appear before; ڤانَس *pānas* hot, becomes كڤناسَن *ka-panās-an* heat; أَتُر *ator* to arrange, becomes ڤرْتورَن

ڤرتورن *per-atōr-an* arrangement; and سمبوت *sambut* receive, with ي *ī* annexed, becomes سمبوتي *sambūt-ī* to receive, as كنل *kanal* to recollect, becomes د كنالين *de kanāl-ī-nia* he recollected him, which with كن *kan* would be د كنلكنن *de kanal-kan-nia*. It must be observed, that when the syllable preceding either of these two particles ends with the quiescent letters ا, و, or ي, the character (ء) *hamzah*, equivalent to a short *a*, should be placed after such letter, especially the ا; or a (ـّ) *teshdīd* may be placed over the و or ي, which denotes their being repeated in the pronunciation; as from كات *kāta* to speak, كتاءن *katā-an* speech; from تنت *tantu* certain, تنتوي *tantū-ī* or تنتّوي *tantuwī* to ascertain; from ڤوجي *pūji* praise, ڤجيءن *pujī-an* worship, and ڤجيءي *pujī-ī* or ڤجيّي *pujīyī* to worship; which last mode however is very unusual, and serves only to exemplify these elaborate niceties.

When both syllables contain long vowels, the former is shortened, and the latter remains unchanged, as from مالو *mālū* ashamed, is formed كملوءن *ka-malū-an* shame; from ديري *dīrī* self, دريم *dirī-mu* thyself; from ماري *mārī* hither, مريله *marī-lah* come! from ڤاكي *pākei* to wear, ڤكاين *pakei-an* apparel.

When the word contains a short vowel in the former syllable, and a long vowel in the latter, both syllables remain unchanged, being already in the state adapted to receiving the particle, as سمڤيكن *sampei-kan* to cause to arrive, from سمڤي *sampei* to arrive; سقتين *saktī-an* power, from سقتي *saktī* powerful (by supernatural means); د سربوكنن *de serbū-kan-nia* he rushed on, from سربو *serbū* to rush; منچريكن *mencherrei-kan* to separate (trans.) from چري *cherrei* to separate (intrans.).

Simple monosyllables consisting of two consonants with one intermediate short vowel, should follow the rule given with respect to final

syllables

syllables so constituted, and become long only when ن or ي are annexed; and when the intermediate vowel is already long, it should so continue; but words of this description are rare in the language, and derivatives from them scarcely, if ever, occur. It is necessary however to observe, that there are many words which in our orthography have the appearance of monosyllables, and seem to our organs to be so pronounced, but which are considered by the natives as being of two syllables. Amongst these the most obvious are words commencing with a mute and a liquid, as بري *brī* give, ڤري *prī* manner, برت *brat* heavy, برس *bras* rice, كرڠ *kring* dry, بلس *blas* the decimal adjunct, بله *blah* split, which might without impropriety be written *bĕrī*, *bĕrás*, *kĕring*, *bĕláh*, and they accordingly follow the rules of other dissyllables. So also the words ماو *māū* to will (sometimes written ماهو *māhū*), تاو *tāu* to know (written تاهو *tāhū*), ڤاو *pāu* the thigh (written ڤاوه *pāwah*), are not considered as being of one syllable only. It should at the same time be remarked that تاو and ڤاو, when upon annexing the possessive pronoun they undergo the prosodial change, become تهان (sometimes تاهون) his knowledge, and ڤهان his thigh; implying that the latter syllable of the primitives should be written with *fat-hah* and not *dammah*, as might otherwise be presumed.

When a particle is annexed to a word ending with the aspirate ه *h*, it is sometimes omitted, as ممبيداکن *mem-bīdā-kan* to discriminate, formed from بيدَه *bīdah* to differ; but it is oftener retained, as in سُداهَن *sudāh-an* completion, from سُدَه *sudah* done; ڤليهن *pilīh-an* choice, from ڤيله *pīlih* to chuse. In the word انوگراهي *anugrāh-ī* he bestowed, the aspirate is made to take its place before, as in the other examples it follows the assumed long vowels. Although inaudible in pronunciation, it appears to be considered as an effective letter in the application of these rules.

It

It remains now to notice those changes in the length of the vowel which take place upon the duplication of a word (a practice common in this language), and which may be either accompanied by the accession of a particle or not. In those instances where a particle is annexed, the rules above explained apply to them as to single words, and accordingly from بون *būnyi* sound, is formed بُونْيِيْن *būnyi-bunyī-an* musical instruments; from سلام *se-lāma* as long as, سلاملَمان *se-lāma-lamā-nia* since the earliest time; from لاين *laın* different, برلاين لَيْنَن *ber-lāīn-laīn-an* various. To account for the repetition of the letter ي in the second part of the word, it must be observed that the former belongs to it in its primitive state, and the latter is the long vowel which the last syllable requires upon annexing the particle ن *an*, the ا in the first being at the same time suppressed or changed for *fat-hah*; as likewise in the word منووڠي *me-nawōng-ī* to shelter, from ناوڠ *nāwong* shade, the latter و is the long vowel required in consequence of annexing the particle ي *ī*.

But an explanation of the change of vowels where a simple duplication takes place, without any particle being annexed, is by no means so obvious. In the instances of بربَكَيباكَي *ber-bagei-bāgei* diffuse, from باكي *bāgei* distinction; لَكلاكَ *laki-lāki* male, from لاكَ *lāki* husband; كَنقكانَق *kanak-kānak* young children, from انق *anak* child, it will be observed that the first syllable of the primitive, when long, is shortened in the former part of the duplication, whilst in the latter the word remains in its original form, whether the last syllable be long or short; and this will be found to have some analogy to the first general rule respecting the change of quantity in single words; for as in this case the first syllable is shortened upon annexing a particle, so in the other it is shortened upon annexing a repetition of the word itself. It may be presumed that there

there is something gratifying to the ear of a native in this metrical disposition of the long and short sounds, although our own may not be sensible to its advantages. In common writing, however, it is more usual to mark the duplication of the word by the اڠک *aṅgka* or cipher, as باكي٢, لاك٢, كانتى٢, but the distinction is notwithstanding observed in pronunciation.

Such are the intricate rules by which the changes of quantity in words, upon the application of additional syllables, may be said to be governed; although in fact the rules themselves are no more than inferences from the practice of good writers; and should they not be at first intelligible to the student, he should not on that account be discouraged, as he may possess a very competent knowledge of the language without having mastered them; their accurate employment being obligatory upon the writer rather than upon the reader and translator. I had myself read many books before I thought of combining them into a system, and probably might have remained content to take them as I found them, had I not conceived the idea of rendering the experience I had acquired, of use in the instruction of others.

It must be acknowledged that many of the words are much disfigured with respect to their original appearance, by the dislocation of the long vowels, and for this reason perhaps as much as from ignorance, many scribes, not particularly tenacious of correct orthography, adopt a degree of licence, and do not scruple to introduce the long vowels in places where the supplementary only should be expressed or understood; writing تيدور *tīdōr* for تيدُر *tīdor* sleep, سوک *sūka* for سُک *suka* glad, ڤاتوت *pātūt* for ڤاتُت *pātut* ought, بيني *bīnī* for بيِن *bīni* wife; and in many instances it is difficult to say on which side the authorities preponderate,

as بلم *balúm* or بلوم *balūm* not yet, ديري *dīri* or ديري *dīrī* self, ساڭ *sāgu* or ساڭو *sāgū*, sago. But this want of strict consistency will appear the less remarkable when it is considered that the Arabic alphabet was adapted, at no very remote period, to the language of these people, with which it had no original connexion, that the art of printing has not lent any effective aid to fix a standard of orthography, and that so far as my limited researches enable me to make the assertion, the Malays have never attempted to form a grammar of their mother tongue.

## *Of Versification.*

With respect to the second part of Prosody, which treats of metrical composition, termed علم شعر *ìlmu siàr*, although the Malays are passionately fond of poetry, and their language abounds with poetic works, yet so imperfectly has it been reduced to system, that it admits of little being said of it as an art. By the natives themselves I am not aware that any thing didactic on the subject has been written, and were such to be discovered, it would prove to be nothing more than a transcript from an Arabian treatise; the source of all their modern knowledge. This, indeed, is evident from a passage in the celebrated Malayan work named in Arabic, تاج السلاطين *tāj asselātīn* or ماكت سكل راج٢ *mākuta segala rāja-rāja* the Crown of all Sovereigns (quoted by WERNDLY), wherein the author says, هندقله اي مڠهوي سكل علم شعر سڤرت عروض دان قافية دان لاين درڤد ايت *andak-lah iya meñg-a-taū-ī segala ìlmu siàr seperti àrul dan kāfiyat dan lāin deri-pada ītu* "it behoveth him (the scholar) to be acquainted with the whole art of poetry, such as metre, rhyme, and other matters of that kind." The terms he here employs belong to the Arabian system of prosody, which it would be superfluous to detail in this place. Those who

who wish to render themselves masters of it are referred to the Tractatus de Prosodia Arabica of the learned CLARKE, to the Grammatica Turcica of the celebrated MENINSKI, and to the Dissertations on the Rhetoric, Prosody and Rhyme of the Persians, by GLADWIN, whose most useful labours have contributed eminently to facilitate the study of oriental literature. The following observations are intended to be confined as much as possible to what is properly Malayan verse; which, interwoven as it is with the manners of the people, must have been cultivated by them long before the introduction of Arabian literature.

The more common terms for verse including rhyme, are سجع *sejà* and سايق *sāyak*. Rhyme, it must be understood, is an essential part of every kind of metrical composition, blank verse being unknown to the Malays.

Their poetry may be divided into two species; the شعر *siàr* or *shiàr* (often pronounced *sāyer*), which they also name مدح *madah* eulogium, and نظم *nadlam* or *nazam* arrangement, and the ڤنتن *pantun*, which is also named سلوک *selōka* stanza, from the Sanskrit. The former compositions have a fair claim to the denomination of poems, being usually of considerable length, and serious in point of style. The subjects are sometimes historical (as, for instance, a poem in my possession on the war between the king of *Mañgkāsar* and the Dutch, under the famous CORNELIS SPEELMAN), but are oftener romances, in which supernatural agency is a distinguished feature. Some of them contain panegyrics, and others an unconnected succession of moral reflexions, the burthen of which is the poet's complaint of the caprice and untowardness of fortune, the evils attendant on poverty, the unkind neglect of relations and friends, and above all, the difficulty of finding liberal patrons amongst the great. They are written in rhyming couplets, the lines of each couplet

couplet running lengthwise, with a point, small circle, or other mark to denote the interval, instead of being placed under each other, as in our poems; the page by this means exhibiting a double column.

The *pantun*, *selōka* or stanza, consisting of four short lines alternately rhyming, is sententious and epigrammatic; but its essential quality and that from whence it acquires its name, is a quaint *allusion*, by which it affects to express more than meets the ear. The first two lines of the quatrain are figurative, containing sometimes one, but oftener two unconnected images, whilst the latter two are moral, sentimental, or amorous, and we are led to expect that they should exemplify and constitute the application of the figurative part. They do so in some few instances, but in general the thought is wrapt in such obscurity, that not the faintest analogy between them can be traced, and we are even disposed to doubt whether any is intended or occurs otherwise than by chance. Yet (as DR. LEYDEN has observed) "the Malays allege that the application of the image, maxim or similitude, is always accurate;" and this is in some measure evinced by the eager attention (surely not to be excited by mere nonsense) paid to the poetical contests which give birth to these, often extemporaneous, productions, and the applause bestowed upon such as, to the taste of the by-standers, contain the most witty and pointed allusions; for "these *pantuns* (adds the same writer) the Malays often recite in alternate contest for several hours; the preceding *pantun* always furnishing the catchword to that which follows, until one of the parties be silenced or vanquished."

With regard to the metre of their poetry, it appears to be regulated by the ear of the composer, rather than by rules previously established for his guidance, and is consequently subject to much licence in the disposition

disposition of the long and short, or, more properly, the accented and unaccented syllables. But notwithstanding this, a general similarity of cadence prevails throughout all poems of the same class, and the principles therefore on which the verse is constructed should not be considered as an hopeless subject of investigation.

Whether there may not be a variety in the measure of the شعر *siàr* or regular poems, I am not prepared to say, but as all those in my own collection are uniform in this respect, and as they also correspond with the specimens given by WERNDLY and LEYDEN, it may be concluded that any other measure is by no means common. The lines of which the couplets are formed consist at the least of eight syllables, the most perfect lines being those of nine and ten. Lines of eleven, twelve, and even of more syllables occur, but they are unpleasing to the ear, and seem to be the produce of necessity rather than of choice. These syllables resolve themselves into four metrical feet, with a pause after the second. Of the length and quality of the feet it is not so easy to judge as of their number, and the result of my analysis, I am aware, may not prove satisfactory to others. In order to place the subject in a point of view the most convenient for examination, a few lines shall be taken indiscriminately from a poem, and to these shall be subjoined a dissection of each in the usual metrical notation, here to be understood as representing accented and unaccented syllables.

لال برکات راج بغساون ✿ کڤد استري يڠ درماون
ايسق ککند برماين کهوتي ✿ ڤرڠ منچاري ڤربوڤن
ثري بغسو منڠرکات ✿ لال مپاهت سرت سکٚ
بايکله ککند ڤرڠ سکر ✿ انق ڤلندق باوکن ساي .

*Lālu ber-kāta rāja bangsāwan*
*Ka-pada istrī āang dermāwan*

*Isuk kakanda ber-māīn ka-ūtan*
*Pergi men-chārī per-burū-an*
*Putrī boñgsū menañgar kāta*
*Lālu meniāhut serta suka*
*Bāīk-lah kakanda pergi segra*
*Anak palandok bāwa'kan sāya*

" Then said the illustrious king to his gracious consort, to-morrow we intend to take our sport in the forest, in pursuit of game. Upon hearing this, the eldest princess (he had married the seven daughters of his predecessor) joyfully replied, " go without delay, my brother, and bring me a young fawn."

The syllables of which these lines are composed may be thus noted, agreeably to the usual pronunciation of the words, and to their order as they are expressed in the European characters.

1. —ᴗ ᴗ—ᴗ . —ᴗ ᴗ—ᴗ . 2. ᴗ—ᴗ—ᴗ . —ᴗ ᴗ—ᴗ .
3. —ᴗ ᴗ—ᴗ . ᴗ—ᴗ ᴗ—ᴗ . 4. —ᴗ ᴗ—ᴗ . — ᴗ —ᴗ .
5. — ᴗ —ᴗ . ᴗ— ᴗ —ᴗ . 6. —ᴗ ᴗ—ᴗ . — ᴗ —ᴗ .
7. —ᴗ ᴗ—ᴗ . — ᴗ —ᴗ . 8. —ᴗ ᴗ—ᴗ . —ᴗ ᴗ—ᴗ .

From this analysis it appears that the metre may consist of the following feet: the dactyl (containing one long and two short syllables), the trochæus (one long and one short), and the amphibrachys (one long between two short), or, as the foot is not familiar in Latin verse, we may consider it as a trochæus preceded occasionally by a short syllable. The disposition of these feet in the line seems to be at the will of the composer, with this restriction only, that the syllable preceding the pause should not be accented. Let us now examine the foregoing lines by the test of the inferences here drawn.

The

The first contains a dactyl, a trochæus, the pause, a dactyl, and a trochæus; the second, an amphibrachys (or a trochæus preceded by a short syllable), a trochæus, the pause, a dactyl, and a trochæus; the third, a dactyl, a trochæus, the pause, an amphibrachys, and a second amphibrachys; the fourth, a dactyl, trochæus, the pause, and two trochæi; the fifth, two trochæi, the pause, an amphibrachys, and trochæus; the sixth, a dactyl, trochæus, the pause, and two trochæi; the seventh, a dactyl, trochæus, the pause, and two trochæi; the eighth, a dactyl, trochæus, the pause, a dactyl, and a trochæus. It is proper to observe, that WERNDLY summarily resolves the whole metre into feet consisting of a long and a short, and a short and a long syllable, or, into trochæi and iambi; but he does not demonstrate their aptitude by any scansion of the measure, and I have in vain endeavoured to reconcile them to the rhythmus or cadence of the lines, which is, however, in itself quite determinate, and not devoid of harmony. Its chief failure seems to be owing to the too frequent coincidence of the words with the metrical feet, both being commonly trochæi; for, in our poetry, the distinction between a rhythmical and a prosaic line, depends much upon the dividing the syllables of our words, which are also for the most part trochæi, by the contrary measure of the iambic feet of which our heroic verse is composed.

In the *pantuns*, although the four lines of which they consist are thrown into the form of a stanza by the alternate rhyming, the measure is most commonly the same with that of the *sidr* (but with a more frequent recurrence of double rhymes), as in the following examples:

كود ڤوتة هيتم ككون ❁ اكن كود سلطان اسكندر
اندد هيتم باڤق چمبون ❁ تيدق بوله كات يڠ بنر

*Kūda*

*Kūda pūtih ētam kukū-nia*
*Akan kūda sultān iskander*
*Adenda ētam bāniak chumbū-nia*
*Tīdak būlih kāta īang benar*

" A white horse whose hoofs are black, is a horse for sultan *Iskander*. My love is dark, various are her blandishments, but she is incapable of speaking the truth."

كالو تون جالن دهول ❁ چريكن ساي داون كمبوج
كالو تون مات دهول ❁ ننتيكن ساي د ڤنتو سرڬ

*Kālau tūan jālan daūlu*
*Charī-kan sāya dāun kambōja*
*Kālau tūan māti daūlu*
*Nantī-kan sāya de pintū surga*

" If you precede me in walking, seek for me a leaf of the *kambōja*-flower (plumeria obtusa, planted about graves); if you should die before me, await my coming at the gate of heaven."

بورڠ ڤوته تربڠ كجاتي ❁ لاڬ تتورن د ماكن سمت
بيج مات جنتڠ هاتي ❁ سرڬ د مان كيت منورت

*Būrong pūtih terbang ka-jātī*
*Lāgi tutūr-nia de mākan sumut*
*Bīji māta jantong āti*
*Surga de-māna kīta menūrut*

" A white bird flies to the teak-tree, chattering whilst it feeds on insects. Pupil of my eye, substance of my heart, to what heaven shall I follow thee?"

برس مکانن ڤرڤاتي ❁ بيلق کچل امڤاين کاين
تون سورغ ڤليت هات ❁ تيدق برڤالغ ڤد يغ لاين
بيلق کچل امڤاين کاين ❁ بکايوه کڤولو لورغ
تيدقله برڤالغ ڤد يغ لاين ❁ اوجود ڤد تون سورغ

*Bras makān-an perapāti*
*Bīlik kechil ampāyan kāīn*
*Tūan s'ōrang palīta āti*
*Tīdak ber-pāling pada īang lāīn*
*Bīlik kechil ampāyan kāīn*
*Be-kāyūh ka-pūlau lōrang*
*Tīdak-lah ber-pāling pada īang lāīn*
*Ujūd pada tūan s'ōrang*

"Rice is the food of pigeons. A small chamber (serves) for a wardrobe. You alone are the lamp of my heart, *to no other shall I* direct my view. A small chamber (serves) for a wardrobe. Row the boat to *pulo Lorang*. To no other shall I direct my view, existence being with thee alone."

The fancy and talents of a poet might perhaps embody these rhapsodies with connected sense, but in a prosaical garb they can only expect to be noticed for their singularity. Their measure, which is our present object, will be found to embrace the same number and description of feet as those lines which have been already analysed. Some variety in the number, length, and arrangement of the lines in a stanza may be occasionally met with, but they should rather be considered as the irregular productions of poetical license, than as constituting different species of the *pantun*. Such, for instance, is one of eight lines, in which the first

rhymes with the fifth, the second with the sixth, the third with the seventh, and the fourth with the eighth.

To those who cannot read the Malayan words with sufficient fluency to judge of the measure, will acquire no inadequate idea of it, as well as of the cadence, from the following doggerel stanza, altered from the well-known original, for the purpose of exemplifying the weak syllable at the end of every line.

Mīld Ār | cādiăns | ĕvĕr | blōomĭng,
Nīghtly | slūmbĕrĭng | o'ĕr your | cāttle,
Sĕe | mȳ ig | nōblĕ | dāys cŏn | sūmĭng
Fār | dīstānt | frōm thĕ | fīelds ŏf | bāttle.

## *Of Rhyme.*

It remains now to make a few observations on the subject of rhyme, esteemed a necessary part of the constructure of Malayan verse. Whatever advantages may attend its use in other languages (and though difficult to account for, its pleasing effect can scarcely be denied), they are here much weakened by the circumstance of the lines terminating with unaccented syllables, and its being held sufficient that in these alone (especially in serious poems) the resemblance of sound should take place, without any regard to the preceding accented syllables of the same words. The rules of this art, as of many others, are theoretically borrowed from the Arabian poetry, but as the words of that copious and energetic language, as well as of the Persian, frequently end with a strong syllable, those rules have no practical application to Malayan verse.

The rhymes most frequently occurring are those of the short or supplementary vowels, with which so large a proportion of the words conclude

clude (and to which may in no small degree be attributed the softness of the tongue), without any regard to the preceding consonant. We accordingly find the word كات *kāta* (or more properly its final letter) rhyming with دي *diya*, سک *suka* with مات *māta*, بيل *bīla* with تان *tānia*, or any other words terminating in the vowel *fat-hah* or even in ا, which, although long in that position, would not be therefore accented. So also the word سكال *sakāli* rhymes with هات *āti*, بوم *būmi* with جاد *jādi*, as well as with ڤتري *putrī*, استري *istrī*, تالي *tālī*, and any syllable ending with كسرة *kesrah* or with ي. And in like manner the word هول *ūlu* rhymes with دهول *daūlu*, لال *lālu*, تمو *temū*, ادو *adū*, and all syllables ending with *dammah* or with و.

When the rhyme is between syllables ending with a consonant (rendered mute by *jezm*) there must be an accordance not only of the final consonants but of the preceding short vowels, as in دارت *dārat* and ڤڠكت *pañgkat*, توان *tūan* and هوتن *ūtan*, تيتة *tītah* and سوسة *sūsah*, ابغ *abang* and كنغ *kanang*; nor is the rhyme thought to be vitiated when by the accordance of the first consonant as well as of the vowel and the final consonant, an identity instead of a likeness is produced between the terminating syllables, as in the case of جالن *jālan* and بولن *būlan*, كسكاتن *ka-sukāt-an* and سلاتن *salātan*, كورس *kūrus* and هارس *hārus*, كمبغ *kambang* and تمبغ *tambang*. This last, according to our own rules, would be considered as a perfect double rhyme, and such occur very frequently in the *pantuns*, giving fluency and vivacity to their lines, but the coincidence of the penultimate syllables is not deemed requisite even in those, and in the more extended compositions is rarely to be found.

It must be allowed that when we examine the rhymes of the most correct Malayan poetry, many irregularities or deviations from what may be regarded as the general laws, are discoverable; such as words being

being made to rhyme with the same word both in sense and sound; others, to rhyme to the eye instead of the ear, as هاري *ārī* with ڤاكي *pākei*, اورڠ *ōrang* with كورڠ *kūrong*; short syllables, with long ones both in quantity and accent, as تولڠ *tōlong* with گدوڠ *gadōng*, هوتن *ūtan* with شيطان *sētān*; words ending with ر *r* or with م *m*, to rhyme with those ending in ل *l* or with ن *n* — but in the earlier days of our own poetry were not offences as great as these committed and overlooked, and how many ages of progressive refinement did it not require to bring our metre and our rhyme to their present state of comparative correctness?

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In order to enable the learner to apply the foregoing rules and observations to the practice of the language more fully than he could have the means of doing from the occasional short examples given in the course of the Grammar, and to supply in some degree the want of books printed in the Malayan character, as well as the scarcity of manuscripts in any other hands than those of the natives, I have judged it indispensably necessary to subjoin for his use, a PRAXIS, consisting of extracts from several of their works, both in prose and verse, which will serve to exercise and promote the skill he may have acquired, until opportunities are afforded him of having access to more ample and more original sources of information.

PRAXIS.

# PRAXIS.

## Letter from the King of *Trangg̃ānu* to Capt. FRANCIS LIGHT of *Pūlo Pīnang*.

بهو اين ورقة الاخلاص يغ تربت درڤد فواد الزكيه يا٘يت درڤد ڤاتك سري السلطان منصور رعاية شاه يغ دياتس تخت كرجا٘ن عالم نڬري ترڠڬانو دار السلام بارغ د سمڤيكن توهن رب العباد اڤاله كيران كڤد فيڤق صحابت كيت دان ككاسه كيت ڬورندور ڤولو ڤيڠغ يغ ا٘د دڠن استراحت دان صبحت دان عافيه دالم دايره كنتور كمڤني اڠكرس سرت ممڠغ ڤرنته يغ مشهور ورتان دياتس اڠن دان دباوه اڠن ڬاڠه ڤركاسه لاڬت بجقسان دان ستيون دان بديمان دان ترلال عارف ڤد حال ممرنتهكن ڤكرجا٘ن صحابت دان تولنن دباوه اڠن دان لاڬت تڠه ستيان سرت ممڤڤاي ڤراڠي يغ له لمبت ڤد حال ملكوكن بركاسهكسيهن تولغ منولغ ڤد مكليين رجراج دان اورغ بسرا٘ دان بارغ دتمبه توهن الله ڤڠكت درجتن سرت براوله ڬه كبسارن دان كمليا٘ن سلامتلمن دان لاڬت دڤنجڠكن الله عمر اسيان دالم دنيا دان د سلامتكن الله درڤد سڬل ماريهاي سلاڬت ا٘د حياة زمانن وبعده بارغ مفهوم كيران صحابت كيت اداله كيت مڤوره سيد عبدالله دان ڬخود باو ڤرڬت كنڬري كلغ ممباو كيچي كيت اڤيبل د سلامتكن الله سمڤي كڤولو ڤيڠغ هندقله صحابت كيت تولغ اكن دي ڤد بارغ سسوات حال احوالن كسكيتن دان كسكارن ڤد سكليين ڤركاران سرت صحابت كيت سوره اكندي برلاير دڠن سڬران كڤد اول موسم مڬ تياداله سسوات چندر مات هپاله كاين هالس سهلي اكن صحابت كيت د ڤربوت سورت اين ڤد ليم بلس هاري بولن صفر ڤد هاري احد ڤد سنه ١٢٠٠

"Whereas this friendly epistle, having its source in a pure mind, comes from his gracious majesty Sultan *Mansūr Riāyat Shāh* who is seated on the royal throne of the kingdom of *Trangg̃ānū*, the abode of peace;

 and

and may the Almighty Lord cause it to reach the hand of our friend and favourite, the Governor of *Pūlo Pīnang*, who, in the enjoyment of tranquillity, friendship, and health, resides within the territory of the English Company, and exercises the functions of a government renowned throughout the Eastern and the Western countries; who is valiant, powerful, discreet, faithful, intelligent, and wise in managing the concerns of his friends and connexions in these parts; who is endowed with firmness and constancy, and at the same time manifests a mild and gentle nature in his transactions of reciprocal kindness and accommodation with all the (neighbouring) princes and chiefs. May God increase his rank and honours; may he bestow upon him fame, consequence, and glory; may he bless him in this world with length of life, and protect him from every kind of danger and mischief unto the last period of his existence. Furthermore, be it known to our friend, that we have directed *Seiyid Abdallah* and *Nakhoda Bāwa* to proceed to the country of *Kling* (coast of Coromandel) to bring away a ketch-rigged vessel belonging to us. When, through the favour of God, it shall arrive at *Pūlo Pīnang*, we beg of our friend to furnish assistance to those persons in all their concerns of business, and especially in case of sickness and difficulties, and also to give orders for their sailing immediately upon the change of the monsoon. There is nothing whatever that we can present to our friend as a token of remembrance, excepting a piece of fine calico. This letter is written on the 15th day of the month *Safar*, being the first of the week, in the year (of the *hejrah*) 1200 (an. Ch. 1785)."

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Extract

Extract of a Letter from the SAME to the SAME.

وبعده بارغ مفهوم كيران صحابت كيت مك اداله سورغ اغكرس برنام كفيتن كلك داتغ
دربغكال ممباو كفل كچل دو تيغ مك ديان ممباو سورة درفد راج بغكال كفد كيت مك
كيت سمبتله سورة ايت دغن استعادة سورة رجراج يغ بسر٢ سرت ببراف كسكان دان
كرضان مك ترسبت ددالم سورة ايت سورة تولغ اكن كفيتن كلك ايت مك كيتفون
تولغله اكن دي فد بارغ سسوات حال احوالن اد ببراف هاري مك ديان فنت كفد كيت
هندق ماسفكن كفلن ايست كدالم سوغي ترغكانو هندق دبايكين كارن كفلن ايت كنا كارغ
دلاوت بغكال دروستى تمباك كفل ايت دمكينله كتان كفد كيت مك كيت فون بنركنله
سورة ماستى كدالم سوغي مك سوده اي ماستى كدالم سوغي اد ببراف هاري مك ديان
منچوري برجول انين كفد اورغ ترغكانو لاين درفد سوداكر كيت مك باپفن انين يغ دجولن
ايت انم فتي مك دتريمان هرك انين ايت لاد دان امس مك كمدين كيت فون تاهوله
ديان برجول ايت لاك كفلن ددالم سوغي مك اورغ يغ ممبلي انين ايتفون كيت سورة
باو مك اورغسيت تنجفكن كفد كفيتن كلك ايت كارن اي ساله بربوت تقصير يغ بسر دالم
نكري كيت مك كيت هندق حكمكن اتسن مك حال دي مماكي بندير اغكرس سرت
ممباو سورت درفد راج بغكال مك سبب ايتوله مك كيت تياد فربوت سسوات اتسن كارن
كيت ساغت مالو اكن راج بغكال مك سكارغ هندقله صحابت كيت بري فرك سورت اكن
راج بغكال جاغن دبري ديان ماري كترغكانو سكال٢ احوال انيله كيت. پتاكن كفد صحابت
كيت

"Moreover we desire it to be known to our friend that an English Captain named C., commanding a small ship with two masts, arrived here from Bengal, bringing a letter from the *rāja* (Governor) of Bengal addressed to Us, which we received with all the ceremony and respect due to letters from great princes, as well as with much pleasure and satisfaction. This letter expressed a desire that we should render assistance to the Captain, which was accordingly complied with in every particular.

Some

Some days after his arrival he requested permission from us to bring his vessel into the river of *Trañggānū*, in order to repair some damage her copper had sustained by striking on a rock in the Bay of Bengal. Such was his statement to us, and we, believing it a just one, allowed him to enter the river; but he had not been long there when he began, clandestinely, to sell opium to inhabitants of the place, other than our authorised trader. The quantity sold was six chests, for which he received payment in pepper and gold. This transaction coming to our knowledge whilst the vessel was still in the river, we caused the people who had purchased the opium to be brought before us, and these pointed to Captain C. (as the vender). Being herein guilty of a serious offence within our realm, it was our design to inflict a punishment upon him; but from the consideration of his being under the English colours, together with his having brought a letter from the *rāja* of Bengal, we refrained from doing any thing whatever to him. As it respects the *rāja* of Bengal we feel much delicacy, and now request that our friend will dispatch a letter to him on the subject, in order that he may never allow that Captain to come again to *Trañggānū*. Such is the business we have to make known to our friend." (It may be presumed that the letter in the Governor's name was an imposition.)

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Letter from *Sūdāgar Nasr-eddīn* to Captain LIGHT.

بهو اين سورة درڤد همب داتو سوداڬر نصر الدين دنڬري ترڠڬانو بارڠ دواصلكن توهن خالق العالم كڤد حضرة داتو ڬورندور يڠ ممڬڠ ڤرنته دالم دايره ڤولو ڤينڠ سرت برواله كبسارن دان كسناڠن سلاڠت اد حياة زمانن وبعده بارڠ معلوم كيران حضرة داتو جكلو جاد بنر كڤد داتو مك

مک اداله همب داتو ڤنت بليکن کڤل سبوه يڠ بهارو يڠ عمرن دوتاهن اتو تيڠ تاهن
کڤل يڠ بايک يڠ بوله موت تڠه امڤت ريب ڤيکل تناف داتو سبهاڠ مستر فرلي سبهاڠ
همب داتو سبهاڠ دان لاڠ جک بوله مستر فرلي بوبه اورڠ لاوت يڠ بايک سرت دڠن
التن سڤرت کڤل ڤرڠ سبب ڤون مک همب داتو کهنداکي يڠ دمکين ايت کارن ڤد زمان
اين لاوتن سبله تيمر اين ساڠتله چمرن سبب ايتوله همب داتو کهنداکي الت يڠ بايک کارن
عادة اورڠ ملايو داتوڤون لبه معلوم مک درڤد حال کڤل ايت جک سمڤي کترڠکانو
انشاالله تعالي همب داتو سنديري هندق برلاير ڤرڠ کسبله تانه برني مک هندق مستر فرلي
موتکن دکاڠن کاين بارڠ امڤت ليم ڤوله ريب روڤيه بارڠ امڤت راتس ڤتي اڤين ڤتنا
مک اکن حال دکاڠن ايت بوله همب داتو بابر دالم سراتس تيک ڤوله دڠن هرڠ تيڠ
راتس تيک ڤوله ليم ريل سڤتي مک اڤبيل سمڤي کڤل ايت کترڠکانو مان دکاڠن يڠ بوله
جول دترڠکانو همب داتو امبل دان مان يڠ تياد بوله جول دباو برلاير دان لاڠ مان اد
دکاڠن يڠ کڤد همب داتو بوله همب موتکن دکڤل ايت مک درڤد حال دکاڠن ايتڤون
دباو جول کسبله تانه برني جوک مک اکن حال لبان ايتڤون دبهاڠ تيڠ مک ڤد
فکيرن همب داتو ترلبه انتڠ درڤد ڤرڠ کنکري جيين درڤد هرک لاد دان تيمه لبه بايک
جوالن دترڠکانو درڤولو ڤيننڠ جک جاد بچار اين ڤنت داتو بري ڤرڠ سورة اکن مستر فرلي
ڤنت مستر فرلي جديکن کڤيتن دالم کڤل ايت اکن کڤيتن کرنيکي کارن اي بوله جاد بربچار
دڠن همب داتو دان سکل خبر ڤرنيکاٴن سکل نکري ايت يڠ هندق ڤرڠ ايت سدهله
همب داتو خبرکن کڤد کڤيتن کرنيکي دان لاڠ سڤرت اڤين جک همب داتو باو کسبله
تانه برني ايت ڤد کير٢ همب داتو بوله جول دڠن هرڠ امڤت راتس ريل مک اڤبيل سده
برنياڠ سبله تانه برني ڤولڠ کترڠکانو مک اڤبيل سده برلاير سکل کڤل ڤرڠ کچين مک مان
دکاڠن يڠ تڠکل سڤرت لاد دان تيمه بوله موت باو کبڠکال جاد دو تيڠ کالي انتڠ دالم
ساتو موسم ددالم ايتڤون لبه معلوم داتو جکلو سده جاد بنر کڤد داتو مک. هندکله داتو بري
ڤرڠ سورة اکن مستر فرلي بوله دڠن سکران سدياکن سمنتار سمڤي کڤيتن کرنيکي تمت
الکلام دڤربوت سورة ڤد انم ليکر هاري بولن محرم ڤد سنة ١٢٠٦

" Whereas this letter comes from me *Dātu Sūdāgar Nasr-eddīn*, of *Trañggānū*, and may the Lord who created the world cause it to reach

the presence of his honour the Governour who holds the chief command within the territory of *Pūlo Pīnang*, bestowing upon him dignity and happiness to the latest period of his life. Moreover, be it known, I pray, to his honour, that if it be agreeable to him, it is my request that he should make the purchase of a ship. She should be a new one, about two or three years old, of good qualities, and capable of loading about three thousand five hundred *pīkul*. It is proposed that his honour should take one third share, Mr. F. one third, and myself one third. It is further desirable that Mr. F. should provide a good crew for her, and stores such as are proper for a ship of war. My reason for making a point of this is, that at the present time the seas to the eastward are extremely foul (much infested with pirates), which renders good ammunition essential; for the practices of the Malays are well known to his honour. Now with respect to the ship if, with the blessing of God, she arrives in safety at *Trañggānū*, it is my intention to embark on her myself, and proceed with her to the other side (eastward) of the land of BORNEO. Mr. F. should lade on her an investment of cloths to the amount of about four or five thousand rupihs, and about four hundred chests of Patna opium. On these goods I am willing to pay a premium of thirty per cent., valuing the opium at three hundred and thirty-five dollars the chest. Upon the ship's arrival here I shall take out of her such articles as will sell in the *Trañggānū* market, and such as are not suited to it, I shall take with me on the voyage. Beside these I shall lade on the vessel the goods I may have on hand. Now as to the profit that may be obtained on the goods carried to the eastward for sale, it may be shared amongst the three. This plan, in my opinion will be more advantageous than that of proceeding to China, as pepper and

tin

tin fetch a better price at *Trañggānū* than at *Pūlo Pīnang*. (The force of this argument is not obvious.) If these proposals should meet with his honour's approbation, I beg he will write to Mr. F. requesting him to put Captain CARNEGIE into the command of the ship, he being a person with whom I can converse, and to whom I have already communicated every information respecting the trade at all those places which we now propose to visit. With regard to the opium I may carry to the eastward, I think it will fetch four hundred dollars the chest. When the trading voyage to the eastward has been completed, and the ship returns to *Trañggānū*, those articles of produce, such as pepper and tin, that may remain on hand after the sailing of all the vessels (of the season) for China, can be shipped for Bengal; and thus two or three profits may be made in the course of the one year; as his honour well understands. He should, if he approves of it, dispatch a letter to Mr. F. in order that he may immediately take the necessary steps against the arrival of Captain CARNEGIE. Finis. Written on the twenty-sixth day of the month *Muharram* in the year 1206 (1791)."

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Extract of a Letter from the King of *Trañggānū* to the SAME.

مک اداله کیت مپتاکن کڤد انق کیت درڤد حال سوداکر نصر الدین تله کمبلیله کرحمت
الله در نکري يغ فناکنکري يغ بقا مک سبب کمتينن ايت سده کيت بري ڤرک سورة
برجالن دارت کڤد فيهق انق کيت مک کيتڤون ساڠتله مشغول هات سرت کسوساهن دڠن
ڤرچنتاٴن سبب مات سوداکر ايت دمکينله سده حال سوداکر برلاکو حکم الله اتسن ايتوله
کيت پتاکن کڤد انق کيت شهدان مک درڤد حال انق کيت جاڠتله داوبکن بارڠ سسوات
ڤکرجاٴن بکمان ڤد زمان سوداکر دمکينله انق کيت کرجاکن سرت تولڠ منولڠ انتار کدوفيهق
ڤد

قد بارغ سسوات حاجت سرت سوره برسروهن تیاد برکفتوسن کارن ترغکانو دان ڤولو ڤینغ جاد بیاتو

" We have now to communicate to our son the event of *Sūdāgar Nasr-eddīn's* return to the Divinity, leaving a transitory world for one that is eternal. Upon the occasion of his death we had already forwarded an express by land (across the peninsula) describing, for the information of our son, the trouble and affliction into which we have been thrown by this visitation of Divine Providence. With respect to the concerns of our son, let not his loss make an alteration in any one transaction, but (on the contrary) let us proceed in the same path of reciprocal accommodation on every needful occasion, with frequent and uninterrupted exchanges of communication; for *Tranggānū* and *Pūlo Pīnang* should be considered as one."

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Extract of a Letter from *Sūdāgar Priya* a relation of *Sūdāgar Nasr-eddīn.*

بارغ معلوم کیران حضرة ککند مک درڤد حال ادند برلایر درڤد ڤولو ڤینغ ڤرڤ کڤیرڤ مک سمڤي کڤیرڤ مودقله ادند کاٗولون مک سمڤي ادند کاٗولو ڤیرڤ ایت برجالنله ادند تورن کاٗولو ڤاهغ اد کیر۲ دوبولن دجالن دالم هوتن رمبا مک دغن تولغ الله سمڤیله ادند کڤاهغ مک سرت ادند سمڤي کڤاهغ مک ادند منڠرله خبر ککند ایت سوداگر نصر الدین سده کمبال کرحمة الله مک سرت ادند منڠر خبر ایت تربڠله ارواح ادند درڤد ساعت ڤرچنتاٗن دان کدکاٗن مک اڤ بوله بوت سده انتغ نصیب دمکینله سده تقدیر الله ملکوکن اتس همبان مک برلایرله ادند درڤاهغ کترغکانو مک سرت سمڤیله ادند کترغکانو برتمبه۲ ڤرچنتاٗن ادند ملیهتکن سکل انق۲ ککند ایت سده حاد یتیم دان ملیهتکن رومه تڠکل کمڤغ مک سکل

سکل هرت بندان ڤون هابس د اڠکت اورڠ باو ماسق کدالم دان ڤکاين انق۲ ککند ڤون هابس دامبل اورڠ باو ماسق کدالم دان سکل انق۲ کنچي هابس باو ددالم مک سمڤي اندند ڤون تيداله دڤولڠکن اورڠ سسوات ڤون کڤد اندند هڠک يڠ دڤرتون سورهکن اندند برنياڠ جول بلي تناف بارڠ سسوات دکاڠن هندق دکلورکن در کدوڠ ڤڑک بري تاه کدالم مک داتڠ اورڠ دردالم ممباو انق کنچي ممبوک کدوڠ مک حال اندند اين ذبوت اورڠ انتار ڤرچاي دڠن تياد صده انتڠ دمکين ايت تناف انشا الله تعالي ڤد موسم اين اندند مموهن جوک کباوه دلي يڠ دڤرتون هندق ڤولڠ مڠادف بند دان ککند سکلين دڤربوت سورة ڤد سمبيلن ليکرهاري بولن محرم ڤد سنة ۱۲۰۷

" Be it known to my respected elder brother that I sailed from *Pūlo Pīnang* and proceeded to *Pērak*, and upon my arrival there travelled into the interior country, and from thence descended into the country inland of *Pāhang* (on the eastern side of the peninsula). My journey for about two months lay through the woods, but, by the assistance of God, I at length reached *Pāhang*. When I arrived there I heard for the first time the intelligence that my elder brother, *Sūdāgar Nasr-eddīn*, had been received back to the mercy of God. From excess of affliction my soul seemed to take its flight. But what help was there for it? Such was to be his fate, and the decree of the Divinity was executed upon his servant. I then sailed from *Pāhang* for *Trañggānū*, and upon my arrival there my grief was augmented on beholding all the children of my departed brother left as orphans, his house standing empty, and all his goods and effects carried off and lodged in the palace. Even the wearing apparel of his children had been in like manner conveyed to the palace, as were all his keys. Upon my appearance (although the legal representative of the deceased) not one article was

restored; but only his Majesty gave orders that I should take the trade into my hands and buy and sell (as usual); but every piece of goods I might wish to draw from the warehouse must be made known at the palace, when the keys are to be brought, and the doors opened by a person sent for that purpose. This conduct towards me is that of half confidence and half distrust. Such is my present state; but by the blessing of God Almighty I intend in the course of this season to request his Majesty's leave to retire, and to return to the presence of my mother and all my brothers. Written on the twenty-ninth day of the month *Muharram*, in the year 1207 (1792)." (The king, whose agent he was, having undertaken to make good all his mercantile engagements, judged it necessary to secure the property. What relates to the family, if correct, derogates from his character for justice; but the circumstances may be exaggerated.)

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Extract of a Letter from the King of *Pērak* to Captain LIGHT.

شهدان ادڤون اکن حال ڬورندور هندق بياس دڠن کيت اين ترلالوله کسکاٴن کيت سرت
دڠن بنرن ڤد هات کيت ادڤون ڤد نکري ڤيرق اين اداله امڤام ڤرمڤون يڠ ايلق رڤان تتاف
سڠکه ڤون ايلق اد ڤول لکين مک لکين ايت ترلال چمبورونن دالم ڤد اينڤون اد ڤول
اورڠ برکهندق اکن ڤرمڤون ايت مک اي ايت ترلال سک تتاف لکين ايت ترلال امت
کرس اڤاله ديان ڤرمڤون ايت مک نکري ڤيرق ڤون دمکين ايتله مک هندقله ڬورندور
بايک٢ بچار ادڤون يڠ کرس ايت ڬورندورله يڠ لبه تاه اکن ڤرنتهن ايت کمدين درڤد ايت
اکن حال اورڠ بسر سورڠ بهار داتڠ دربڠکال ايت مڠهندکي بنه ساکو ڤوهن يڠ کچل٢
ايت هندق باو ڤرڬ تانم کبڠکال اوله کارن دڤولو ڤيڠ تياد بنه ايت مک کهندق ايت
لاڬ

لاڭ تڠه كيت بچراكن مك ددالم نڬري ڤيرق ڤون ماهل ڤول بنه ساڬو ايت دان تانه تمڤت بنه انق ساڬو ايتڤون ماهل جوڭ ترسورة ڤد توجه هاري بولن شوال هاري اثنين سنة ١٢٠١

" With respect to the Governour's overtures for a friendly intercourse with us, we are much gratified by them, and sincerely desire his friendship; but the circumstances of this country of *Pērak* may be compared to those of a beautiful woman, who, beautiful as she is, has a husband, and that husband happens to be extremely jealous. There is a person, however, who notwithstanding this pays addresses to her. She is enamoured, but the husband is violently severe. What the situation of the woman is, such is that of the country of *Pērak*. The Governour wishes to be on terms of intimacy, but the person whose severity is to be apprehended is well known to him. Furthermore, with respect to the gentleman lately arrived from Bengal, who desires to be furnished with young seedlings of the *Sago* tree, in order to his taking them back with him and planting them in Bengal; such not being procurable at *Pūlo Pīnang*; our attention has been directed to the Governour's wish, but these plants are very scarce in the country of *Pērak*, and the soil where they grow very dear. Written on the seventh day of the month *Sawāl*, being Monday, in the year 1201 (1787)."

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## Letter from the King of *Silāngūr* (Salangore) to the Governour General of Bengal.

بهواين سورة تولس سرت اخلاص يا٘يت درڤد حضرة مولان ڤادك سري سلطان ابراهيم خليفه المومنين

المومنين يڠ سمايم دياتس تخت سڠكڤسان كرجأن ددالم دايره بندر نكري سلاڠور دار الخصوص بارڠ دسمڤيكن توهن سرو سكلين عالم اڤاله كيران داتڠ كڤد صحبت كيت جندرل يڠ ممرنتهكن ددالم بندر نكري بڠكال سرت دڠن تلق رنتون ايااله يڠ ستيون بجقسان لاڬ موره كڤد سكل فقير مسكين دان مملهراكن سكل داڬڠ يڠ ڤرڬ داتڠ ادااله سوڤام سڤوهن كايو يڠ بسر دتڠه ڤادڠ لاڬ رندڠ داهنن لاڬ هروم باو بڠان دڠن لذة راس بوهن ايتوله تمڤت ڤرنووڠن سكل همب الله مڠهيلڠكن لاڤر دهكان وبعده درڤد ايت مك ادااله كيت ملايڠكن سكڤڠ قرطس كڤد صحبت كيت مڤتاكن حال سڤرت سورة كيت دهول سوات خبر ڤون تيدااله كيت داڤت شهدان بارڠ تاهو كيران صحبت كيت جكلو اد كاسه سايڠ كڤد نكري سلاڠور ملينكن كيت ڤنتاله سبولهن كڤد صحبت كيت بندير كمڤني اڠكرس سرت دڠن ڤاسن ايتوله اكن تند كيت برصحبت دان لاڬ سڤرت مان يڠ كلور دردالم نكري سلاڠوراين سڤرت تيمه دان لاد دان ليلن دان روتن سكلينن ايت كيت بريكن كڤد صحبت كيت دڠن سسوچ٢ هات سبب ايتوله مك كيت ڤربوتكن سورة ڤرجنجين اين بهو سڠكه دڠن پتان مك ادااله چڤ كيت دياتس قرطس اين ترسورة دياتس بوكت سلاڠور كڤد امڤت هاري بولن صفر كڤد هاري اربيع وقت جام ڤوكل تيڬ تاريخ سنة ١٢٠٠

" Whereas this sincere and friendly epistle comes from the presence of *Mūlāna Paduka Srī Sultān Ibrahīm* the *khalif* of the Faithful, who holds his court seated on the royal throne of the kingdom and trading city of *Silāngūr*, the abode of propriety; and may the Lord of all worlds cause it to reach in safety the hands of our friend the General who governs the port and country of Bengal, together with all its bays and coasts; who is faithful and wise, liberal to the poor and needy, and who affords protection to all merchants arriving and departing; who resembles a lofty tree in the midst of a plain, the branches of which are shady, the scent of its blossoms fragrant, and its fruit pleasant to the taste; beneath which the servants of God find shelter, satisfy their hunger, and assuage their thirst. Furthermore we transmit this leaf of paper

paper to our friend to make known to him that of our former letter we have not hitherto received any acknowledgement whatever, and also to state our desire, that if he has any favourable regard for this country of *Silāñgūr*, he will, as soon as possible, supply us with the Company's colours, and the necessary instructions, as a token of our mutual friendship; and with respect to the export produce of this country, such as tin, pepper, wax, and canes, all of these we offer to our friend with perfect good will. For that purpose it is we write the present, as an engagement (on our part), and to give it the more validity affix our seal to the paper. Written on the hill of *Silāñgūr*, the fourth day of the month *Safar*, being Wednesday, at three o'clock, in the year 1200 (1785)."

Extract of a Letter from the King of *Silāñgūr* to Captain LIGHT.

يا٘يت درڤد حضرة دلي يڠ دڤرتون يڠ سمايم دياتس بوكت سلاڤور . . . . . كمدين درڤد ايت اكن حال سڤرت سورة درڤد صحبت كيت يڠ ترسبتله ددالمن جكلو كيت ماسق بچار راج اچه جاد سوسهله سكل اورڠ اچه ڤون كچل هات كڤد كيت سكارڠ مناله بوله كيت كتاكن بكيت بكين كارن ديان ڤون سكث دڤن دي ڤون نكري مناله بوله كيتسورڠ دسبله تيمر اين كتهوي دڤن ديڤون نكري سرت دڤن رعيتن دڤن ڤرنتهن سكارڠ جكلو كيت مروسقكن اورڠ اچه اتو ممبوت خيانة كڤدان بولهله اورڠ كچل هات كڤد كيت سكارڠ سواتڤون تياد اڤ ڤربواتن كيت كڤد اورڠ٢ اچه ترسورة كڤد انم هاري بولن محرم هاري اثنين وقت ڤوكل سڤوله سيڠ هاري تاريخ سنة ١٢٠٢

" That is to say, from his Majesty who reigneth and holds his court on the hill of *Silāngūr*. . . . . Furthermore, with regard to what is mentioned in the letter from our friend; should we interfere in the con-

cerns of the King of *Achin*, we must give umbrage to the people of that place, and occasion them to harbour resentment against us. With what propriety can we say to them "do so" or "do so," seeing that they have a right to act as they please in the affairs of their own country? How can people, situated as we are to the eastward, understand what relates to that country, its subjects, and its government? Were we now to do any open injury to the Achinese or to act with treachery towards them, they would owe us a grudge; and at this time there is no matter of discussion between us and the people of *Achin*. Written on the sixth day of the month *Muharram*, being Monday, at ten o'clock in the forenoon, in the year 1202 (1787)."

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## Extract of a Letter from the SAME to the SAME.

مک اداله کیت مپورهکن ڬوروخطیب نمان برتیڠ اورڠ مندافتکن صحبت کیت دان جکلو اد موده٢ن بوله صحبت کیت تولڠ بچراکن تمڤاڠن کڤد کڤل کارن دیان اورڠ هندق ڤڠ نایک ڃ دڠن سبوله٢ن صحبت کیت تولڠکن کڤد لبي يڠ برتیڠ ایت سڤاي بوله سکراي داڤت تمڤاڠن کڤد موسم این جوڠ جکلو اد کڤل اڠکرس ڤڠ کجوده اتو کموخا منتق تولڠ منمڤڠکن دي جکلو تیاد کڤل ڤڠ کجوده اتو کموخا مسکي کڤل ڤڠ ککوچڠ سرت دڠن کیت منتق ڤلهراکن دي کڤد صحبت کیت بایک٢ شهدان هندقله بري دڠن تاڤق تاڠن صحبت کیت اکن جاد تند بارڠ دمان دي برتمو دڠن اورڠ اڠکرس داڤتله د تولڠن اکن دي درڤد سبب دليهتن تاڤق تاڠن صحبت کیت سڤاي جاڠن دي مناون سکتف نکري کارن دي ککوراڠن درڤد بلنجان ١٢٠٦

"We have directed a person whose name is *Gūrū Khatīb*, with two persons in his company, to present themselves to our friend, in order that

that if it can be conveniently done, our friend may afford his assistance in providing them with a passage on board of a ship; it being their intention to proceed on the pilgrimage (to *Mecca*); and if possible, in expediting the departure of these three Priests, so that they may save the monsoon. Should there be an English vessel bound to *Juddah* or to *Mokha*, we request our friend to accommodate them with a passage on her; or if not bound to those places, on a vessel going even so far as *Cochin*. We likewise request that he will cause good care to be taken of them; and moreover that he will furnish them with a document under his hand, to serve them as a token in case of meeting with any Englishmen, who may assist them in consequence of seeing our friend's signature, and prevent them from experiencing a long detention at every port, for which their supplies would be inadequate. 1206 (1791)." (Applications of this nature occur very frequently, and may be considered as a proof how little of religious bigotry subsists amongst these Mahometans, who give the preference to an European vessel for the conveyance of their pilgrims.)

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Letter from the King of *Johor* and *Pahang* to the SAME.

يا٘يت درڤد ڤانک سري سلطان محمود رعاية شاه يغ ممڤڤاي تخت كرجا٘ن نگري جوهر دان ڤهڠ دڠن سكل دايره تعلقن ..... دان جكلو منجاد ڤاتت كڤد صحبت كيت منتا سمڤيكن كڤد تون جندرال يغ دبڠكال سورة كيت اين مڤتاكن بهو اداله كمڤني ولند ملڠكر ريو هندق مڠالهكن اورڠ بوكس دان هندق مڠتكت راج ملايو مک دڠن تقدير الله تعالي اتس همبان مک اورڠ بوكس ڤون اله دلڠكر اوله جاكف ڤيتر فن برام كمندان مک اورڠ بوكس ڤون هابس لاري اندر دردالم ريو ايت مک تڠكلله كيت سكل اورڠ ملايو ددالم

ريو

ريو مک دڤربو تله ڤرجنجين اوله فن برام دڤن کيت دان سکل راج۲ يڠ ددالم ريو برسورة سوراتين انتار کدوان ستله سده ڤوتس وعد ڤرجنجين مک اي ڤون ڤولڠ کبتوي کمدين درڤد ايت مک داتغله اورڠ ولند لاين يڠ برنام ڤيتر رودي دودق ددالم ريو مک سکل ڤرجنجين کيت دڤن سکل راج۲ ايتڤون داوبهن مک ددالم انتار ايت اورڠ ايلانون ڤون داتڠ کريو دڤن ڤرنته الله نکري ريو ڤون هابسله روسق دان اورڠ ولند ڤون لاري ڤولڠ کملاک مک ايتوله کيت مپتاکن کڤد صحبت کيت ڤرمنتاءن کيت بوله مڤمڤيکن کڤد تون جندرال يڠ دبڠکال جکلو اد کيت ڤون ساله کڤد کمڤني ولند ملينکن تون جندرال سالهکن کيت دان جکلو اد کبنارن کيت ملينکن کيت منتا تولڠ کڤد تون جندرال دبريکن کيت اتس جالن يڠ بنر کارن تياد تمڤت ڤڠراڤن کيت لاک ملينکن کڤد کمڤني اڠکرس کارن کڤد زمان اين کمڤني اڠکرسله يڠ مشهور در نکري اتس اڠن سمڤي کنکري باوه اڠن اين ايالة يڠ بوله منولوڠي سکل اورڠ يڠ ترانياي دان سباکي لاک سڤرت کيت ڤون تله سمڤيله کڤد داتو کيت سلطان ترڠکانو مک کيتڤون سرهکن بچار ديري کيت ايت کڤد داتو کيت بايک کڤد کمڤني اڠکرس بايک کڤد کمڤني ولند ماهو کڤد بايکن دان ماهو کڤد جاهتن کمدين درڤد ايت سوانڤون تياد عالمة الاخلاص درڤد کيت اکن صحبت کيت هپاله دعا درڤد تيڤ۲ هاري مالم دان سيڠ ترسورة کڤد دو ڤوله سمبيلن هاري بولن المحرم سنة ۱۲۰۲

" That is to say, from *Pāduka Srī Sultān Mahmūd Riāyat Shāh*, who possesses the royal thrones of *Johor* and *Pahang* and all the districts subordinate thereto. . . . . If it should appear to our friend to be a proper measure, we request him to communicate to the (Governour) General of Bengal the subject of this letter, making known to him that the Dutch Company employed a force against *Riyū* (Rhio), in order to subdue the *Būgis* inhabitants and to set up a Malayan king. It pleased the Divine Will that the *Būgis* people should be conquered in an attack made by (the troops under) *Jacob Peter Van Braam* the commandant, on which occasion they all ran away and abandoned *Riyū*, leaving us Malays in the place. Upon this a treaty (or capitulation) was agreed to between

between the commandant and ourself, together with all the chiefs on the spot, and interchanged in writing between the two parties. When the business of the treaty was solemnly completed, he returned to Batavia. Some time after this there came another Dutchman, named *Peter Rody*, to reside at *Riyū*, by whom all the articles of the treaty with us and the chiefs were infringed. During these transactions the *Illānon* (a piratical people from *Mindanao*) invaded *Riyū*, and by God's permission entirely ruined the country. The Dutch made their escape and returned to *Malacca*. With these circumstances we make our friend acquainted, requesting that he may communicate them to the General of Bengal. If we are in the wrong with respect to the Dutch Company, let him fix the guilt upon us, and if, on the contrary, we have acted correctly, we beg that the General will lend his aid to see us righted; there being no quarter towards which we can now look with hope, excepting the English Company, who, in the present days, are renowned from the western to these eastern regions; and who have the power of relieving the oppressed. Allow me further to mention, that being arrived in the dominions of the chief of my family, the sultan of *Tranggānū*, I have committed my interests to his care; both in relation to the English and to the Dutch Company, whether for good or for evil. I have only to add that there is nothing I can offer to my friend, in token of my regard, but my prayers offered up every night and day. Written on the 29th day of the month *Muharram* in the year 1202 (1787).

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## Extracts of Letters from the King of *Trañggānū* to Captain Light.

سباڭيڤول كيت پتاكن كڤد انق كيت تتكال راج سيم دودق دسڠڬور مك اي مڤورة ممڠكل راج قدح دان راج ڤتاني دان راج ترڠڬانو مك اداله راج ڤتاني ايت كرس سديكت جوابن اكن راج سيم ايت مك لال دلڠكرن مك نكري ڤتاني ڤون اله هابس بناس اوله راج سيم اد ڤون اكن حال سورة راج سيم كڤد كيت مك كيت ممري جواب بالس سورة راج سيم ايت كات كيت تياد استعادة درڤد ببراف زمان مغادف راج سيم ايت ملينكن سقدر مڠنترکن بوڠ امس دان ڤيرق سهاج مك كمدين ڤول داتڠ ڤڤورة راج سيم سرت مڠهندكي مريم سراتس دان سكل اورڠ سيم يڠ ددالم نكري ترڠڬانو دان لاڬ دي كهندكي درڤد سكل جنس ڤركاكس يڠ بايك٢ مك ساڠتله برتن كهندق راج سيم ايت كڤد كيت مك كيتڤون ساڠتله كتكوتن اكن راج سيم ايت مك كيتڤون برڤوڤه نكري هندق ملاون راج سيم ايت مك دڠن تولڠ الله دان رسولن مك سيم ايتڤون ڤولڠ اي كنكرين مك باڤقله دبوان اورڠ ڤتاني يڠ داڤت اكن دي ايت كنكرين شهدان سباڭي ڤول كيت ممري استفهم كڤد انق كيت درڤد كتورونن راج جوهر لال سمڤي كڤد كيت بوله انق كيت فيكرکن ..... ترسورة ڤد ليم بلس هاري بولن شعبان سنة ١٢٠١

.....

مك راج سيم كهنداكي حوڬ اكن سري ڤادك ايهند اتو انقن ڤرڬ مغادف ديان مك زمان برزمان تورن تمورن راج جوهر تيداله ڤنه مغادف راج سيم هڠك سورة مڤورة سهاج مك درڤد جالن ايت تيداله سمڤي همت سري ڤادك ايهند ڤد حال مغادف راج سيم ايت دان لاڬ كات سيم جك تياد تورت سڤرت كهندقن مك ديان هندق داتڠ دالم بولن ليم اين جوڬ مك سكارڠ ڤون جك اد لاڬ كاسه سايڠ انق كيت مك هندقله مڤورة جاڬ٢ بارڠ دوبوه داتڠ ڤد بولن امڤت سرت باو بندير ماري ..... مك تيداله سسوات چندر مات هپاله كاين بسر سڤاسڠ تيداله سڤرتين هپاله سڤرت بوڠ ستڠكي جوادان دڤربوت سورة اين ڤد انم هاري بولن صفر ڤد هاري جمعة ڤد وقت ڤوكل سمبيلن سنة ١٢٠٢

.....

سبب

سبب ڤون كيت منتا دمكين ايت كارن كيت دڠن سيم لاڬ برڬادوهن تيداله تنتو بايكن دان جاهتن مڬ كيتڤون سده بري ڤرڬ بوڠ امس دان بوڠ ڤيرق سرت دڠن هديهن مڬ بلم داتڠ جوابن مڬ ڤد تاهن اين داتڠ سيم كڤتاي دڤوكلن ڤتاني هابسله بناسه ڤچه بله دان دبونهن اورڠ بسر٢ كارن ايتوله كيت تاكت كالو٢ ڤد موسم هداڤن اين داتڠ سيم ملڠكر ترڠكانو. جكلو اد كڤل مدهمداهن بوله منولڠ كيت ملاون سيم ايت . . . . . سباڬي لاڬ درڤد حال ڤكاكس يڠ انق كيت بري ماري ايت سمڤيله كڤد كيت دالم ايتڤون كيت امبل جوڬ مان يڠ كيت سوك يا٬يت جام سات دارع چرمن دو ڤاسڠ دان بلدو هيجو دان اوڤو دو كايو دان كاين ڤراد دو كايو دان رندا سات ايكت جاد جمله هرڬان سريب ليم راتس سمبيلن ڤوله دو ريل دڤربوت سورة ڤد تيڬ هاري بولن صفر ڤد مالم خميس ڤد سنة ١٢٠٧

" In addition to this we acquaint our son that whilst the king of *Siam* remained at *Sañggōra* he gave orders for summoning the king of *Kedah*, the king of *Patānī*, and the king of *Trañggānū* (to do homage). The reply from the king of *Patānī* being in terms not conciliatory, his country was invaded by the Siamese, subdued, and laid waste. With regard to the letter addressed to us, we stated, in answer to it, that it never had been customary from the earliest times to appear personally before the king of *Siam*, but only to convey to him a flower of gold (filagree), and another of silver. Some time after this there arrived an envoy from him, who demanded that an hundred pieces of cannon, and likewise all Siamese subjects who were settled in *Trañggānū*, should be delivered to him. He further required a variety of rich articles of furniture. His demands upon us were highly exorbitant and oppressive. Our alarm on the occasion was very great, and we roused the country in order to be in a situation to resist the king of *Siam*; but through the aid of God and of his Prophet, he returned to his own territory; carrying

rying off with him a number of the Patanese whom he had seized, (the *Patānī* country being intermediate between the dominions of *Siam* and *Trañggānū*). We shall now proceed to make our son acquainted with the genealogy of the kings of *Johor* down to our own time, for his consideration." (On this descent he grounds his resistance to the king of *Siam's* claim of personal homage.) "Written on the fifteenth day of the month *Shàbān*, in the year 1202 (1787)."

. . . . . .

"The king of *Siam* still persists in requiring that either your royal and gracious father or the heir apparent should appear in his presence; but from the beginning of time, through all generations, the kings of *Johor* never did personal homage to the kings of *Siam*, but only sent complimentary messages. With regard to this journey to the presence of the king, your royal father has not yet made up his mind; but on the other hand the king has declared, that if his will is not obeyed, he intends to enter our country in the fifth month from this time. Now if our son feels any concern for our situation, he will give orders for a couple of *guarda costas* to proceed to this place in the course of four months, bringing with them a set of English colours. . . . . There is nothing we can send in token of our affection but two pieces of cloth; they are not a suitable gift, and must be considered merely as if we presented him with a flower. This letter is written on the sixth day of the month *Safar*, being Friday at nine o'clock, in the year 1202 (1787)."

. . . . . .

"The reason for making this request is that we still continue at variance with the king of *Siam*, and are unable to ascertain his good or his bad intentions. We have transmitted to him the flower of gold and the

the flower of silver, together with the usual present (*in* money), but no answer from him has been yet received. In (the beginning of) this year he came to *Patānī* and smote it, utterly ruining and laying it waste, and putting to death the principal people. On this account it is we are apprehensive that in the ensuing season he may perhaps come and invade *Tranggānū*. If a ship could by any means be spared, it would assist in enabling us to resist the power of *Siam*. . . . . Furthermore, with respect to the articles forwarded to us by our son, they are arrived, but we have taken only such as we fancied, namely a time-piece, two pair of mirrours, a piece of green and one of purple velvet, two pieces of gold tissue, and one parcel of lace; the value of which amounts to one thousand five hundred and ninety-two Spanish dollars. Written on the third day of the month *Safar*, on the night of Thursday, in the year 1207 (1792)."

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PASSAGES extracted from a ROMANCE containing the Adventures of *Indra Laksāna, Indra Mahadēwa,* and *Dēwa Indra.*

مک بکند ڤون ترسنپم سراي ڤرڠ ممبوجق استرين ايت كتان اده ادند تڠكاله تون پاودان
بدن ككند جكلو ككند مات كلق مک تون كنڠكنله كاسه سايڠ ككند يڠ سديكت ايت دان
تون سليموتيله ككند دڠن كاين يڠ دڤڠكڠ تون ايت دان تون مندیكنله ميت ككند دڠن
اير مات تون يڠ سڤرت امبن يڠ دهوجڠ رمڤت جوک اداڽ دان تابريله ميت ككند دڠن
بوڠ يڠ دالم سڠكل تون ايت مک تون ڤتري اينڤون مكين ساڠتله اي مناڠس سراي
مملق ليڤر اندر لقسان ادڤون تاڠن تون ڤتري مملق ايت سڤرت كدوڠ كستوري يڠ
مليلت ڤوهن اڠسوک ايت دمكينله رڤان مک سكراله دسڤون اوله اندر لقسان اير متان
تون ڤتري ايت

 "The

" The prince then smiling (at the defiance sent by the enemy) went to sooth the affliction of his wife, and addressed her thus: " O my love, thou who art to me the soul of my body, farewell! If perchance it should be thy husband's doom to fall (in the approaching battle), wilt thou cherish the memory of him with some degree of fond concern? Wilt thou wrap him in the scarf that binds thy waist? Wilt thou bathe his corse with thy tears pure as the dew that hangs at the extremity of the grass? Wilt thou bestrew it with the flowers which now adorn the folds of thy hair?" The princess upon this wept the more abundantly, and embraced the neck of *Indra Laksāna*, her arm enfolding it as the musk-scented epidendrum entwines the *añgsūka* tree (pavetta indica). Such was the picture she exhibited, whilst *Indra* wiped away the tears from her eyes."

.....

ادڤون اندر مهديو ستله اي داتغ كمالكي ايت مك لال اي دودق دكت تون ڤتري سراي ترسنيم كتان يا ادند تون پاو ككند اڤاته بچار تون سكارغ اين كارن ككند اين اكن ڤرڠ منچاري سودار ككند دان جكلو تون اكن ڤرڠ برسام٢ دڠن ككند مك بايكله تون مهورهكن اورغ برسمڤن٢ سكارغ اين جوڠ ككند اين اكن برجالن ستله تون ڤتري سكند رتن منڠركات اندر مهديو ايت مك تون ڤتري اينڤون تندق مك ايكر متان سڤرت سروج بيرو يغ ددالم لاوت مدو رڤان مانس بوكن بارغ٢ سراي بركات يا ككند اڤاته بچار كڤد انق ڤرمڤون ملينكن لبه بچار ككند جوڠ كارن ڤرمڤون ايت ددالم معلم لكين مك اندر مهديو ڤون ترسنيم منڠركات تون ڤتري ايت مك لال دڤلق دان دچيمن سلوره توبهن سراي كتان ڤندين اورغ يغ بايك ڤارس اين بركات٢ دان تونله اكن ڤمادم هات ككند يغ مشغل دان يغ منجاد ڤغليڤر لار هات دان تمن ككند

" Upon the arrival of *Indra Mahadēwa* at the palace, he seated himself by the side of the princess (his bride) and said to her smiling, " My

" My love, my soul, in what manner is it your intention to dispose of yourself, as I am obliged to proceed in the search of my brother? If it be your design to accompany me, you should lose no time in giving orders for the necessary preparations, as my departure must be immediate." When the princess *Seganda Ratna* heard these words, she held down her head, and with glances sweet as the blue lotos flower in the sea of honey, replied, " What plans, my love, am I, a young female, to pursue but those of my lord alone? For is not a wife under the guidance of her husband?" *Indra Mahadēwa* shewed his satisfaction at hearing these expressions from the princess, embraced and kissed her, saying, " Thy good sense adds grace to thy lovely features, thou shalt be the soother of my cares, my comforter, my companion."

. . . . . .

ستله سده اي برکات دمکين ايت مک اندر مهديو ايتقون برجالنله دغن سڤمباو ککين دغن راون هتين دغن لاقر دهکان ماسق هوتن رمب يغ بسر۲ دان مللوي کونغ يغ تغکي۲ دان ماسق ڤادغ يغ لوس۲ مک متهاري ڤون ماسقله مک بولن ڤون تربتله سڤرت اورغ مڤولهکن اندر مهديو ايت چهيان ڤون ترلالو ترغ تمارم مک بکند ڤون لال منوج کونغ اندر کيل دغن للهن مک سکل قوچق کايو يغ ملات دتيف اغن ملمبي رڤان سڤرت هندق مڤيکوت اورغ بايق فارس لکون مک فجر ڤون مڤسغله برڤغکت۲ مک اون دتڤي لاڠت ايت برباکي رڤان اد يغ سڤرت ڤوهن کايو دان اد يغ سڤرت بناتغ رڤان مک سکل ڤوهن رمب ايتقون تيداله کليهاتن کارن کابت اوله امبن مک چهاي متهاري ڤون تربتله ممنچر۲ درچله۲ کونغ سڤرت موک انق دار يغ ايلق رڤان دان روف سينرن يغ ممنچر کائتس سڤرت تغکل دان ميڠک دهداڤن لاون اکن ڤارغ

" Having spoken thus, *Indra Mahadēwa* bent his course wherever his uncertain steps might lead. With an anxious heart and suffering from hunger and thirst, he penetrated into forests of great extent, ascended high

high mountains, and crossed wide plains. The sun was now set, and the moon rose in all her splendour as if to serve him for a torch. The prince although fatigued proceeded towards the hills of *Indra Kīla*, and as he passed, the tender branches of the climbing plants waved with the wind, and seemed inclined to follow the beautiful youth. As the dawn gradually arose, the clouds in the border of the sky assumed a variety of shapes, some having the form of trees, and some resembling animals; but the trees of the forest were still obscured from sight by the dense vapour rising from the dew. The light of the sun now began to appear, glancing from the interstices of the mountains like the countenance of a lovely virgin, whilst its beams shooting upwards exhibited the appearance of flags and banners waving in front of an army marching to battle."

.....

مک یکند ڤون ترلال ساعت برکنن ملیهت لکون دان ڤکرتیین دیو اندر ایت تمباهن ڤول دغن بایک رڤان دغن عارف بجقسنان سراي کتان ماکنله سیره یا انقد مک دیو اندر ایتڤون لال ماکن سیره سکافر مک دڤرسمبهکنن ڤول ڤون ایت کقد یکند مک یکند ڤون برتیته کقد دیو اندر کتان هي انقد ادڤون ایهند مڤوره ممڠکل تون کماري این کارن ایهند این سده برتیته دهول شهدان بارغ سیاف داڤت ممبیلغ بیج لغ یغ سڤوله کویین دان ڤاسیر سڤوله کویین جوک مک دچمڤرکن انتار کدوان ایت کمدین مک دڤیلهن ڤاسیر دان بیج لغ ایت شهدان مک هابسله دغن سهاري ایت جوک اتو کقد مالم مک ایله اکن سوامي تون ڤتري مک دیو اندر کیاغن ایتڤون ترسنیم دان تهوله اي اکن تیڤو ایت درڤد انق راج۲ ایت جوک مک دیو اندر ایتڤون مڤمبه سراي کتان مان تیته در باوه دلي تونک ڤاتک جنجغ مک ڤاسیر دان بیج لغ ایتڤون سده سدیاله دچمڤرکن اورغ دتغه میدان ایت دبالي روغ ایت مک دیو اندر ایتڤو مڤمبه لال تورن بردیر همڤرلغ دان ڤاسیر ایت مک دچتان راج سمت مک دغن سکتیک ایت جوک راج سمت ایتڤون داتغ دغن سکل بلا تنترا یغ سمبیلن تمبونن ایت مک دسورهن اوله دیو اندر ممیله ڤاسیر دان بیج لغ ایت مک اوله سکل تنترا سمت ایت لال د ڤیکتپاله سورغ سات بیج لغ ایتڤون د لاینکنن مک دغن

سکتیک

سكتيك ايت جوك ڤاسير دان بيج لغ ايتڤون ماسغ٢ دڠن تمبونن مك بارغ سبيج جوك ڤون تيداله كورغ مك راج سمت دان سكل بلاتنتران ايتڤون غايبله كمبال كتمڤتن مك ديو اندر ايتڤون نايكله كاتس بالي روغ ايت لال دودق مڤمبه بكند سراي كتان سده تونك ترڤيله بيج لغ دان ڤاسير ايت اوله ڤاتك يغ هين ڤاف اين مك بكند ڤون جيران دان ترچڠغ٢ ترماڠو٢ دڠن سكل ڤرمنتري هلبالغ ڤهلوان دان رعيت سكليين ايتڤون جيرانله اي مكليهت كسڤتين ايت مك اكن انق راج٢ ايت اد يغ مڠكرتكن كڤلان دان اد يغ تندق دان اد يغ برڤالغ تياد ماو مليهت موك ديو اندر كياڠن

" The king was highly pleased with the manners and disposition of *Dēwa Indra*, as well as with his graceful person and superior understanding. He said to him, " Partake of betel, my son." *Dēwa Indra* having accordingly partaken, returned the betel-stand to the king, who thus addressed him : " I have sent for you, my son, in order to make known to you a resolution taken by me some time since ; that to the person who having counted out ten large measures of sesame seed and as many measures of sand, thoroughly blended together, should be able to separate the grains of the one from the grains of the other, and to complete the performance of the task in the course of a day ; to such person alone should I give the hand of my daughter in marriage." *Dēwa Indra* smiled on hearing the king's words, knowing them to proceed from the artful suggestion of the princes (his rivals), and bowing replied, " whatever may be your majesty's injunctions, your servant is ready to execute them." The sand and the sesame seed being then provided and mixed together in the court before the palace, *Dēwa Indra* made his obeisance, descended to the spot, and as he stood beside the heap, silently wished for aid from the king of the ants ; when instantly the monarch made his appearance, followed by his whole army, consisting of the population of nine hillocks.

Upon receiving the directions of *Dēwa Indra* for separating the grains, each individual ant took one seed in his mouth, and in this manner the separation was presently effected, and the grains laid in distinct heaps, not one being wanting. This done, the king of the ants and all his train disappeared, and returned to the place from whence they came. *Dēwa Indra* reascended the steps of the palace, and having taken his seat and made obeisance, said, " Your majesty's commands for the separation of the sand and the sesame seed have been obeyed by your mean and humble slave." The king expressed his amazement, and all the ministers of state, the warriors and the people in general were astonished at witnessing this proof of the supernatural power of *Dēwa Indra*; but with respect to the princes, some of them shook their heads, some bent them down, and others turned them aside, being unable to support his looks."

(The striking resemblance of this incident to one in the allegory of Cupid and Psyche by Apuleius, will appear from the following passage, and, I hope, excuse its introduction). " Venus being incensed against the beautiful but unfortunate Psyche, after much personal ill treatment imposed on her many severe tasks. In the first place having collected in a great, promiscuous heap, an immense quantity of seeds, consisting of wheat, barley, millet, poppy, vetches, lentils, and beans, " separate, said she, this mass of seeds, let each of the several species of grain be placed distinct from the rest, and see that the work be accomplished before night." Psyche overwhelmed by the contemplation of a task so prodigious and so impracticable within the allotted time, remained stupified and motionless; when an ant who observed her situation and commiserated her difficulties and her affliction, immediately summoned the populous tribes of six-footed people from the neighbouring field. These, obeying the

the call, hastened to her assistance, and having separated, grain by grain, the confused heap, and deposited each sort apart, presently disappeared from her view."

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PASSAGES extracted from the *Malayan* version or paraphrase of the *Ramayana*, a celebrated *Hindu* POEM.

حتي براف لمان مک تون ڤتري مندو دري ڤون حامله سته داتڠله کڤد ديواس اکن برانق
مک تون ڤتري ڤون برانقله سورڠ ڤرمڤون ترلال بايق ڤارسن دان وزن توبهن سڤرت
امس سڤوله متو بارڠ سياف مليهت کانق۲ ايت سکلين حيران ارکين مک دسوره مهراج
راون ڤڠکل سدران مهراج بيب سنم دان سکل اهلنجوم دان سستراون مک دسوره مهراج
راون دليهت ڤد نجومن بتاف بهکي کانق۲ ايت اتو چلاکان ليهت اڤاله اوله تون همب
سکلين بايق۲ جاڠن دلندڠکن کڤد همب حتي مک مهراج بيب سنم دان سکل اهلنجوم
ڤون مليهت نجومن سته سده دليهتن مک سکلينن ڤون مڠکرتکن کڤلان مک مهراج راون
ڤون برتان مڠاف تون۲ سکلين مڠکرتکن کڤال تون مک کات مهراج بيب سنم دان سکل
اهلنجوم ياتونک شاه عالم ڤاتک سکلين اين هندق برداتڠ سمبه تاکت ڤاتک اکن دلي شاه
عالم دان بوکن کات اين دڠن حوانفسو ڤاتک سکلين سڤرت مان دالم نجوم ڤاتک سکلين
تياد براني ڤاتک سکلين بڤيکن شهدان مک تيته مهراج راون جاڠن کام تاکت دان کام
بڤيکن کڤدک سڤرت مان ڤڠليهت کام اين کام کتاکن کڤدک حتي مک سمبه مهراج بيب
سنم دان سکل اهنجوم ياتو نک شاه عالم ڤاتک سکلين ممهنکن امڤن دباوه چرڤو دلي حضرة
ادڤون اکن ڤدک انقد اين ترلال سکال بهکيان دان اکن سوام ڤدک انقد ايتوله کلق منجاد
راج سکل عالم دنيا اين دان سورڠ ڤون يڠ دجديکن ديوات دالم دنيا اين تياد لبه کاکه
ڤرکاس درڤدان مهراج راون ڤون برکات جکلو دمکين اين اف کنان يڠ چلاک دهيدوڤي
بايکله دهمڤسکن کڤد باتو سڤاي سکر اي مات مک کات تون ڤتري مندودري هي مهراج
راون داتڠ هات شاه عالم مليهتکن برڤنچارن اوتقن کانق۲ اين جکلو کيت هندق ممونهدي
بايق بچاريڠ لاين لاک اکن ممونهدي مک کات مهراج راون کڤد استرين هي تون ڤتري
مان

ڤنان بچرام اکن ممونهدي مک کات تون ڤتري ياتونک ماري کيت سورة ڤربوت لغ
مک لغ ايت کيت بوڠکن کلاوت ارکين مک کات مهراج راون بايکله مک دڠن سکتيک
ايت جوڠ اي مپورهکن اورغ بربوت لغ بسي ڤد سکل ڤندي ستله سده لغ ايت مک
دڤرسمبهکنن کڤد مهراج راون حتي لغ بسي ايتڤون دسورة تون ڤتري الس دڠن چندي يغ
کاماسن مک دامبل تون ڤتري بودق ايت لال دسسون سرت دڠن تاڠسن سده ايت
مک دبريکنن کڤد اينڠد دان ڤڠاسهن مماسڠکندي کدالم لغ بسي ايت دسورة تون ڤتري
باو کڤد مهراج راون مک دسورهن بوڠکن کڤد بيب سنم مک اي ڤرڬيله ممبوڠکن لغ
کلاوت کلکين دڠن تقدير ديوات مک لغ ايتڤون هاپت کلاوت

" It was not long before the young Queen *Mandu Derrei* became pregnant, and when the usual period had elapsed, she was delivered of a female child whose features were exquisitely beautiful, and her complexion like that of the purest gold. Whoever beheld the infant was filled with astonishment. Orders were then given by *Maharaja Rawana* to summon his brother *Maharaja Bibisanam* (Vivishana), together with all the astrologers and diviners, that they might examine the horoscope, and ascertain whether the future destinies of the child were to be happy or miserable. " See you, my lords (said he), that this business be carefully performed, and that nothing is concealed from me." Upon this, *Maharaja Bibisanam* (who was himself deeply skilled in the occult sciences), as well as the other astrologers, consulted their books, and having so done, they all shook their heads. " Wherefore, inquired the monarch, do my lords all shake their heads?" " O king of the world! (replied the wise men), your servants were proceeding to make their report, though under feelings of strong apprehension lest they should offend your majesty; and they beg your majesty to be persuaded that what they shall declare is not the work of their own fancies, but discovered from the horoscope,

horoscope, and which your servants dared not to hide." *Maharaja Rawana* then said, " Be not afraid, neither conceal any thing, but make known to me the result of your inspection." " Allow us then, O king of the world! (answered the astrologers) to throw ourselves at the feet of your majesty, and humbly to solicit pardon when we pronounce that the fortunes of this royal infant will be eminently happy, and that the personage who shall obtain her in marriage will soon become the sovereign of all the kingdoms of the earth, aud no one in this world whom the gods have created shall exceed him in valour and might." " If such be the case (said *Maharaja Rawana*), to what purpose should a little wretch like this be suffered to live? It will be best to dash it against the stones, and thus deprive it of life in the speediest manner." Upon hearing this the queen exclaimed, " O *Maharaja Rawana*, can the king of the world have the heart to see the brains of the infant scattered on the floor? If it must be put to death, there are many other (less cruel) modes of effecting it." " In what manner then (said *Rawana* to his queen) should you advise that it be destroyed?" " Let us, my lord (answered the queen), cause a coffin to be made for it, and let this coffin be cast into the sea." The king expressed his consent, and immediately gave orders to skilful artists, for the construction of an iron coffin. When it was completed and presented to *Maharaja Rawana*, the queen directed that it should be lined with folds of gold muslin. She then took the child to her breast and suckled it; and having so done, with many tears, delivered it to the nurses and female attendants, in order to its being placed in the iron coffin; which the king commanded his brother to commit to the deep. This was accordingly put into execution; but by the interposition of the deities, the coffin floated on the sea.

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مک ڤد تتکال ايت اد سۏرغ راج مهارشي کل نمان راج ايت سدکال برتاف در ڤاڤ۲
هاري اي تورن کدالم لاوت سهڠڤ ڤوستن مک ايڤون مڤمبه متهاري ستله داتغله کڤد
وقت تغه هاري مک اي نايق کدارت لال اي کمبال کاستنان براف لمان اي دالم کرجاڽ
نگرين ايت سدکال هاري اي برتاف جوڤ مک داتغله کڤد سوت هاري مهارشي کل برتاف
دالم لاوت ايت تيب۲ مک لغ بسي ايتڤون داتغ برڤولغ۲ ڤد ککين ستله سده اي برتاف
مک تيته مهارشي کل امبل الهم لغ اين مک سڭر دامبل اورغ لال دبوان کدارت مک
دليهت مهارشي سبوه لغ بسي ترلال بايق ڤربواتن شهدان مک دسورهن باو کاستنان ستله
داتغ کاستان مک اي ممڠکل استرين لال برکات هي ڤرميسوري ليهت همب داڤت
سبوه لغ بسي اڤ ڤراڠن ايسين مک ڤرميسوري ڤون داتغ لال دودق لاک استري حتي
مک سوره مهارشي بوک لغ ايت دم تربوک لال برچهاي ترغ ڤد شڭل استان ايت مک
دليهتن ددالم ايت سۏرغ کانق۴ ڤرمڤون ترلال ايلق رڤان دان ورن توبهن سڤرت امس
سده ترسڤه ڤيلغ ڤميلغ چهاي مکان سڤرت بولن ڤرنام تيداله برباڭي ايلق ڤارسن ڤد زمان
ايت حتي مک مهارشي کل ڤون تورنله ڤد کتيڤ ايت جوڤ دامبلن بوه لنتر مک
دتانمن امڤت ڤوله ڤوهن ببنجر مک تتکال اي منانم لنتر ايت اي برکات بارغ سياڤ
داڤت ممانه ڤوهن لنتر امڤت ڤوله اين ترس کامڤت ڤوهن مک انڤک اين کبريکن اکن
استرين

" It happened that at this period a certain *Rāja*, named *Mahārishī Kala* was in the daily habit of performing penance, which consisted in going down at an early hour to the sea-side, and immerging himself to the waist, while he adored the (rising) sun. As soon as it attained its meridian height, he regained the shore, and returned to his palace. During the whole of his reign he had been in the uninterrupted practise of this penance. One morning when he was thus performing his devotions in the water it chanced that the iron coffin came, with the rolling motion of the waves, towards his feet. As soon as the day's penance was completed,

completed, he gave directions to his people to draw it to the shore, and this being done, he perceived it to be an iron coffin of most curious workmanship. He then had it conveyed to the palace, and calling his wife, said to her, "My queen, behold this chest of iron which I have found: what, I wonder, may be its contents." The queen drew near, and they both sat down beside it. Upon its being opened by the command of the king, a vivid light issued from it, that shone through all the palace. They then perceived within the chest a lovely female infant, whose complexion was like burnished gold, and her countenance resplendent as the full moon. Nothing in those days could equal the beautiful symmetry of her features."

.....

ستله ايت مڠ مهارشي کل ڤون نايق کاستان لال منماي کانق۲ ايت ڤتري سيت ديوي براڤ لمان مڠ سيت ديوي ڤون بسرله ماکن بايق ڤارسن ارکين مڠ ترمشهورله نام سيت ديوي کڤد سکل عالم دنيا اين مڠتاکن اد سسورڠ انق مهارشي ترلال ايلق رڤان تياد برباڭي کڤد زمان ايت بارڠ سياڤ ممندڠ دي مڠ تيادله برکسداهن ڤجمين اکندي شهدان تياد تاه جمو مات ممندڠ دي حتي مڠ داتڠله اسيان کڤد دوبلس تاهن مڠ بايق اورڠ هندق اکن دي داتڠ درڤد سکل فيهق نکري انق راج۲ يڠ بسر۲ داتڠ کنکري دروة فرو هندق ممينڠ ستي ديوي مڠ کات مهارشي بارڠ سياڤ داڤت ممانه ڤوهن لنتر يڠ همب تانم امڤت ڤوله ڤوهن سبنجر اين دڠن ترس سکلينن مڠ کبريکن انڤک اکندي ستله سکل انق راج۲ منڠر کات مهارشي ايت دمکين مڠ سکل انق راج۲ ايتڤون برهمڤنله هندق ممانه ڤوهن لنتر ايت ارکين مڠ دڤرکساي اوله مهارشي اکن سکل انق راج۲ ايت يڠ مان اد يڠ مان تياد مڠ کات سکل انق راج۲ کامي سکلين اين ادله يڠ لاين ايت تياد کامي کتهوي مڠ کات مهارشي اد ڤون يڠ تياد دسين هان انق دسرت مهراج جوڠ يڠ تياد داتڠ مڠ کات مهارشي کارن اي انق راج بسر بايق همب ممڠکل دي تون همب نتيله همب داتڠ ارکين مهارشي ڤون برجالنله کنکر مندو ڤوري نکار براڤ لام انتران مڠ ايڤون سمڤيله کنکري ايت

" *Raja*

" *Rāja Mahārishī* upon this immediately descended from the palace, and taking forty seeds of the *lontar* palm tree (*borassus flabellifera*) planted them in a row. " To that person (said he), who shall be able to shoot an arrow through the forty stems of these palm trees (when they have attained their full growth), will I bestow the hand of this my daughter in marriage." This done he returned to the palace and gave to the infant the name of *Putrī Sīta Dēwī*. In proportion as she advanced in years the charms of her person increased. Her name became celebrated in all regions, and fame widely reported that the beauty of the daughter of *Raja Mahārishī* surpassed that of every other princess of the age. All who beheld her were lavish in her praise, and no eyes could be satiated with the contemplation of her charms. By the time she had reached her twelfth year she had many suitors amongst the sons of the most powerful sovereigns of the surrounding countries, who were anxious to obtain the hand of the princess *Sīta Dēwī*. To these *Mahārishī* repeated his declaration that she should become the prize of him who could shoot an arrow through the forty palm trees which he had planted in a row. Upon hearing this condition the princes all assembled with the intention of exercising their respective skill in archery; but *Mahārishī* thought it necessary in the first place to ascertain from them, what princes were present, and who (that might be expected) were absent. " Those who are present, answered they, we know, but of others we know nothing." " I am not aware, said the king, of any prince who has failed to appear, excepting only the son of *Dasarata Mahāraja*, and being the son of so great a monarch it is incumbent on me to invite him. Have the patience, my lords, to await my return." *Mahārashī* immediately proceeded on his journey to *Mandu-pūrū-nagara*, and after some time reached the capital of that country.

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مک دورتاکن اورڠله کڈد دسرت مهراج یاتونک یهو مهارشي کل داتڠ در نکري دروة فرو هندق مغادف شاه عالم شهدان ستله دسرت مهراج منڠر سمبه اورڠ ایت مک بکند ڤون سکر کلور ڤرڠ مڠالو۲کن مهارشي لال برتمو دڠنت کوت مک دسرت مهراج ڤون برڤلق برچیم دڠن مهارشي لال دبوان ماسق کدالم استنان دودق برسام۲ ارکین مک دسرت مهراج ڤون برتان ڤد مهارشي ایت اڤ ڤکرجاٴن تون همب داتڠ دڠن ڤرجلانن یڠ جاوه این مک کات مهارشي اکن سکل ڤري حال احوال ایت سکلیندن دکتاکندن کڈد دسرت مهراج مک کات دسرت مهراج بایکله بواله انق همب این دو اورڠ سورڠ برنام بردان دان سورڠ برنام چترداٴن شهدان مک دڤڠکلن انقن دو اورڠ ایت اوله دسرت مهراج ستله داتڠ انقن کدو ایت مک دسرت مهراج ایت برکات هي انقک کدو ڤرکیله کام کدو باو اوله مهارشي اڤ ڤکرجاٴن یڠ دسورهکندن کرجاکنله الهم ستله ایت مک مهارشي ڤون معوهن لال تورن برجالن اڤبیل بردان دان چترداٴن برجالن دڠن مهارشي کل ایت ستله داتڠ کلور ڤنتو مک کات مهارشي کڈد کدوان یاانقک کارن جالن کنکري همب ایت اد امڤت ڤرسمڤاٴن جالن سوات جالن توجه بلس هاري دان سوات جالن دو ڤوله هاري دان سوات جالن تڠه تیک ڤوله هاري دان سوات امڤت ڤوله هاري اد ڤون یڠ جالن توجه بلس هاري ایت اد سورڠ رڤشاش ڤرمڤون چکین نمان ترلال بسر اداله اکن بنتلن تیدر ایت سبوه بوکت ڤد زمان برم راج ببراڤ۲ کال برم راج مڤورة اورڠ برڤوله۲ لڤس اکن معونه چکین ایت تیاد جوک تربونه داتڠله کڈد زمان مهراج راون ڤون دمکین جوک ببراڤ کال رعیت دان هلبالغ دتیتهکن ممڠکل دي تیاد جوک اي ماو داتڠ ارکین مک دسوره بونه اوله مهراج راون اینڤون برلڤس رعیت مهراج راون دتڠکڤن دان دماکندن ادڤون ڤد سمڤڠ جالن یڠ دو ڤوله هاري اد سیکر بادق سڤرت کونڠ بسرن اکني کند نمان کولتن سڤرت کولت نڠک ادڤون کڈد جالن یڠ تڠه تیک ڤوله هاري ایت اد سیکر اولر سول نکین نمان ترلال بسر سرت دڠن ڤنجڠن بسریب تیک راتس هست اڤبیل اي مڠمبسکن نفسن مک سکل ڤوهن کایو دان رمڤت ڤون هاڠس سڤرت دماکن اڤي ادڤون کڈد سمڤڠ جالن امڤت ڤوله هاري ایت سوات ڤون تیاد اد مران هي انقک کدو کڈد جالن مان یڠ بایق کیت ایکت مک کات بردان دان چترداٴن ڤد بچار کامي بایق کیت ایکت جالن امڤت ڤوله هاري کارن سوات ڤون تیاد مران شهدان مک مهارشي ڤون ڤکر ڤد هتین ادڤون اکن ڤکرجاٴنک این تیاد اکن جاد اولهن بایکله انق



راج

راج اين كهنترکن كمبالي كهد ايهن حتي مک ايڤون كمبليله ممباو بردان دان چتردان
مک لال دڤرسمبهکن مک کات دسرت مهراج مغاڤ مک تون همب كمبال مک کات
مهارشي ادڤون انقد اين ڤد بچار همب تياد اکن داڤت سڤرت كهندق همب جکلو اد کاسه
سري مهراج اکن همب انقد سري رام يڠ همب كهندق جکلو انقد يڠ لاين شاه عالم بري
سي٢له همب باو تياد اکن منمبلکن نام تونک جکلو انقد سري رام ايت داڤتله اي مڠرجاکن
سڤرت كهندق هات همب لاکڤون سڤاي مشورله نام سري مهراج اركين مک سري رام
ڤون دسوره دسرت مهراج ڤڠکل حتي دڠن سکتيک ايت جوڠ سري رام ڤون داتڠ
مغادڤ ايهند بکند مک دسرت مهراج ڤون برتيته هي انقک ڤرکيله تون دڠن مهارشي اڤ
ڤکرجاٴن کرجاکن اوله تون شهدان مک سمبه سري رام جک دڠن تيته دلي شاه عالم
داڤت جوڠ ڤاتک کرجاکن تناڤ اکن ڤاتکڤون سکر جوڠ داتڠ مغادڤ دلي يڠ مهاملیا
ستله سده اي برکات٢ ايت مک سري رام ڤون سجود ڤد کاکي ايهند بکند سراي برموهن
دان مڤمبه بند بکند مک لقسمان ڤون هندق ڤرڠ برسام٢ ککند تياد دبري اوله دسرت
مهراج دان راج ڤرمڤون مک لقسمان ڤون مناڤس هندق ڤرڠ جوڠ سرت سدران مک
تيته ايهن جاڤن تون ڤرڠ کارن تون اکن کٴنت سدرام دڤندع٢ بندام اركين مک کات
بندان يا انقک درڤد اي مناڤس بيرله اي ڤرڠ سرت سدران جک دسين ڤون بوکن اي
جاد راج دالم نکري اين حتي مک لقسمان ڤون ڤرکيله سرت سدران سري رام

" It was announced to *Dasarata* by his officers, that *Mahārishi Kala* was arrived from the country of *Derūt-perwa* in order to obtain an audience of his majesty, the king of the world. As soon as *Dasarata* received this information he instantly went forth to welcome the stranger, and met him at the gate of the castle. Having embraced and kissed each other, *Mahārishi* was conducted into the palace, where they sat down together. *Dasarata* then inquired what object had induced *Mahārishi* to undertake so long a journey, and when the latter had made him fully acquainted with every circumstance, he gave directions for calling to his presence two of his sons, who were named *Baradan* (Bharata), and

*Chatradan*

*Chatradan* (Satrughna). Upon their making their appearance he said to them, " Go, my sons, in the company of *Mahārishi*, and perform whatever he shall require of you." *Mahārishi*, after paying the usual compliments, descended from the palace and took his departure, along with the two brothers. When they had got without the gate, *Mahārishi* addressed them in these words: " The journey to my dominions, O my sons, may be performed by four different routes. One road will require only seventeen days travelling, another twenty, the third, twenty-five, and the fourth, forty days. On the road requiring seventeen days there dwells a female *rakshāsa*, named *Chakīn*, of a size so enormous, that for her pillow she makes use of a hill. During the reign of *Brahma raja* he repeatedly sent armies of hundreds of thousands, with orders to put her to death, but they could not accomplish it. In these days also *Maharaja Rawana* has sent his warriors to summon her to his presence, and upon her refusal has employed means to destroy her; but the result was her seizing and devouring many thousands of his trooops. In the road requiring twenty days there is a rhinoceros named *Agnī Ganda*, whose bulk is like a mountain, and his hide is rough as the coat of the *nangka* (artocarpus integrifolia). The road requiring twenty-five days is infested by a monstrous snake named *Sūla Nakīn*, the length of which is one thousand three hundred cubits, and when he exhales his breath all the trees and herbs are scorched as if consumed by fire. With regard to the remaining road, which requires forty days to travel it, the journey is not attended with any danger whatever. Now, my young men, which of these routes do you think it best for us to pursue?" To this the brothers replied, " We think it most advisable to pursue the route of forty days, as it is free from every kind of danger." Upon hearing this answer,

*Mahārishi*

*Mahārishi* said to himself, " These youths are evidently not suited to my purpose, and the best thing I can do is take them back to their father." He accordingly returned and presented them to *Dasarata*, who inquired the occasion of seeing him (so soon) again. " I have had reason (answered *Mahārishi*) to form an opinion that these two princes would prove unequal to the performance of what I should require of them. If it be your majesty's inclination to do me kindness, you will gratify me in allowing your son *Srī Rāma* to accompany me. Any other of your sons it will be in vain for me to take, as they are not calculated to support the high reputation of your majesty. Your son *Srī Rāma*, on the contrary, will fulfil my expectations, and add celebrity to his father's name." *Srī Rāma* was accordingly sent for, and upon making his appearance, *Dasarata* said to him, " Proceed my son, along with *Mahārishi*, and what he shall require of thee, do thou execute." " If it be your majesty's command, answered *Rāma*, I am ready to obey; but (the object of my journey being fulfilled) I shall immediately return to the presence of your illustrious majesty." Having said this, he threw himself at the feet of his royal father, and took his leave of him and his mother. *Laksamāna*, his brother, expressed a wish to accompany him; but *Dasarata* and the queen would not consent to part with him. Upon this *Laksamāna* wept, and still urged for permission to go with his (beloved) brother. " Do not, said the father, persist in leaving us; but consider that in the absence of your elder brother, you must supply his place in your mother's sight." The queen, however, being affected by his tears, consented to his bearing his brother company; " For, said she, were he even to remain, he would not (on his father's death) succeed to the throne of this kingdom;" (in preference to one of the sons by another wife, for whom *Dasarata* designed

designed it). *Laksamana* accordingly set out along with his brother *Srī Rāma.*

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سنله سري رام داتغ كفد تمفت رقشاش ايت مك ددفتين چكين لاك تيدر اداله بسرن سفرت مان كونغ مك سري رام فون فيكر دالم هتين ادفون بناتغ اين فرمفون جك كبونه وقتون تيدر اف كلق كات اورغ اكنداك مك چكين ايتفون دباغنكن سري رام حتي مك ايتفون تركجت لال باغن مك دليهتن سري رام برديري دتمفونن مك كات چكين هي اورغ مود هندق كمان اغكو داتغ كماري اين جك اغكو هندق لال للوله اغكو مك كات سري رام ادفون كداتغ اين هندق ممونه اغكو هندق كبونه كتيك اغكو تيدر تهادي تتاف اف كلق كات اورغ فد سكل عالم اين لاكفون اغكو فرمفون مك چكين فون ترتاو كلق٢ سبب منغركات سري رام ايت مك كات چكين هي اورغ مود سياف نمام مك كات سري رام اك سري رام انق دسرت مهراج مك كات چكين ترسايغ سكال اك اكن اغكو سبب كارن مدام دان ايلق روف فارسم شهدان لاك اغكو انق راج يغ بسر لاك بغساون برتمبه فول درماون كمان اغكو هندق فرك فرئيله اغكو اركين مك كات سري رام اك تياد ماو برجالن درسين جكلو بلملاك اك ممونه اغكو دغن تاغنك اين مك كات چكين هي انق دسرت مهراج تيداكه اغكو منغرورتاك براف كاكهك كفد زمان برم راج يغ دهول كال دان فد زمان مهراج راون سكارغ اي مپورهكن بلاتنتران براف فوله لقس مندتاغن اك سكلين رعيتن كاوسر بارغ يغ دافت كماكن براتس٣ اف اغكو اين كفدك سهغك مان كاكهم مك كات سري رام هي چكين برديريله اغكو

" When *Srī Rāma* arrived at the habitation of the *rakshāsa* or giantess named *Chakīn*, whose size was like that of a mountain, he found her still asleep. He said to himself, " This monster being a female, if I should kill her in her sleep, what will the world say of me?" He then proceeded to awake her. She started, and upon seeing *Rāma* at the foot of her couch, she cried out, " Ho! young man, whither art thou going; and what is the occasion of thy coming hither? If it be thy

intention to pass onward, go thy way." *Rāma* replied, " My object in coming to this place is to put thee to death. I was just now about to kill thee in thy sleep, had I not reflected on what mankind would think of such an (inglorious) act; considering also that thou art a female." Upon hearing these words from *Rāma*, the giantess laughed heartily, and said, " What is thy name, young man ?" " I am *Srī Rāma*, answered he, the son of *Dasarata Maharāja*." " I feel great compassion for thee, said she, both on account of thy youth and the comeliness of thy person, as well as on account of thy being the son of a powerful king, illustrious in his descent, and respected for his virtues. Whithersoever it is thy wish to go, proceed forthwith." " From the spot where I am, answered *Rāma*, I shall not move, until with this hand I have put thee to death." " O son of *Dasarata Maharāja*, said she, hast thou not heard the fame of my prowess, not only in the early days of *Brahma Rāja*, but also in these of *Maharāja Rawana*, who ordered his innumerable armies to attack me, and which I put to flight, devouring by hundreds such of his people as came within my grasp. What then canst thou be to me, and what are thy pretensions to superior valour ?" To this *Srī Rāma* made no other reply than desiring her to stand up and defend herself." (The circumstances of the combat, in which the female *rakshāsa*, of course, is slain, resemble those which we have read in the Arabian Tales.)

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دم مهراج راون منغر كات سدران ڤرمڤون دمكين ايت مكث ايڤون اماره ترلال ساڠت
سڤرت اڤي برپال مكث كات مهراج راون هي سدراك ادڤون اكن لڤسمان ايت منانجڤكن
لكلاكين دان ڭاڭهن ڤد ڤرمڤون جكلو سڠكه اي ڭاكه كڤد سام لكلاك ينڠ ڭاكه دان ينڠ براڤي
دسناله دتانجڤكنن مكث سمڤرناله نمان لكلاك ادڤون اي تياد مناره سدران ڤرمڤون تتاف
سري رام اد براستري دان كبالس اماره هتيكث كڤد استرين سبب سدران مرمڤڤكن هيدغم
دغن

دڠن سكتيك جوڠ دسورهن ڤڠكل رقشاش دو اورڠ كدوان سڤرت روف انجڠ مك
دسورهن امبل رات كناييكن ستله سده اي نايك كاتس رات لال اي مڤبرڠ در لڠكڤوري
براف لمان مك سمڤي كتانه بسر مك مهراج راون ڤون ممبري تيته كڤد سورڠ رقشاش
اڠكو منجاد كيجڠ امس دان كڤد سورڠ اڠكو منجاد كيجڠ ڤيرق دان ڤرڬيله اڠكو كهداڤن
رومه سري رام كدو كام برماين ترلڤت٢ مناري دهداڤن رومهن ستله رقشاش ايت منڠركات
مهراج راون مك كدوان ڤون برجالنله منوج رومه سري رام شهدان مك مهراج راون ڤون
دودقله دياتس رتان مڠيكت دربلاكڠ كيجڠ دو ايكر ايت ستله داتڠ كهداڤن رومه مك اي
كدو ڤون ترلڤت٢ دان ترتاري٢ مك دليهت اوله سيت ديوي مك كات سيت ديوي كڤد
سري رام يا تونك تڠكڤكن اڤاله اكن ڤاتك كيجڠ دو ايكر ايت مك كات سري رام همب
تڠكڤ هيدڤ تياد بوله جك همب ڤانه دافتله مك كات سيت ديوي تياد ماو ڤاتك اكن
اي مات هندق ڤاتك ڤرماين مك سري رام مڠمبل ڤانهن لال تورن در رومهن اركين مك
دڤڠكلن اكن لقسمان مك كات سري رام تون تڠكلله تڠكوي ككند سيت ديوي همب هندق
ڤرڬ مڠيكت كيجڠ دو ايكر ايت مك كات لقسمان بايكله تونك مك سري رام ڤرڬيله
مڠيكت كيجڠ ايت حتي مك كيجڠ ايتڤون لاري مك دڤريكت اوله سري رام اڤبيل
جاوهله سري رام درڤد رومهن مك مهراج راون برسمبونين دبالك هوتن لالو اي برسروله منت
تولڠ سڤرت بون سوار سري رام اركين مك سوار ايتڤون تردغرله كڤد سيت ديوي مك كات
سيت ديوي اكن لقسمان هي ادند دڠرله بون سوار ككند منت تولڠ ايت مك كات لقسمان
ياتونك جاڤن تونك دڠر دڠارن اكن بون يڠ دمكين ايت مك برسروله ڤول سڤرت سوار ايت
جوڠ منت تولڠ مك كات سيت ديوي هي ادند لقسمان ڤتاله سكال بون سوار ككند منت
تولڠ ايت مك كات لقسمان جاڤنله تونك دڠر دڠارن اكن بون سوار ايت كارن ككند سري
رام ايت بوكن بارڠ٢ اورڠ دجديكن ديوات دالم دنيا اين تنكال اي برڤارڠ دڠن اورڠ
يڠ كاڬه٢ لاك براني دڠن بسرن سڤرت كونڠ ايت تياد لاك اي منت تولڠ كڤد سورڠ
ڤون كارن دو ايكر كيجڠ انيكه سري رام منت تولڠ شهدان مك كات سيت ديوي هي
سودار همب لقسمان بايق جوڠ سكر تون همب ڤرڬ منولڠ ككند كارن اي كسكارن مك
كات لقسمان ياتونك تون ڤتري كارن همب د تڠكلكن ككند منڠكوي تونك اكن سكارڠ
داڤتيكه ڤاتك برڬرق درسين جك اڤ٢ حال تونك دبلاكڠ ڤاتك اين ترللوله جاهت
ڤاتك ڤد ڤدوك ككند حتي مك كدڠارن ڤول بون سوار اورڠ منت تولڠ مك كات سيت

ديوي

ديوي هي اندند هندق د بونهكه اكن ككند سري رام ايت ڤد بجار ككند بايق جوڠ اندند
ڤرڠ سكر مندافتكن ككند ايت اركين مك كات لقسمان يهو ككند سري رام تياد داڤت
دڤغاف اورغ دان سكل بناتغ يغ دالم دنيا اين تندق اكن ككند ايت اف بهيان مك
ڤاتك منولغ اكن تتاف هان يغ ڤاتك تاكت اين ڤد منغكلكن تونك اين جوڠ يغ ڤاتك
ڤرچنتاكن حتي مك كات سيت ديوي تهوله همب اكن بدي تون همب اڤبيل سري رام
مات استرين تون همب اميل ستله لقسمان منڠر كات سيت ديوي دمكين ايت شهدان
مك ايڤون بركات دڠن تاڠسن يهو سكارغ تداڤت تياد همب ڤرڠ جوڠ كارن ڤركتاءن
تونك ترلال ساله ڤد ڤاتك تياد سدف ڤاتك منڠركن دي اداڤون ڤاتك مناڠس اين بوكن
اكن تونك يغ ڤاتك مناڠس اين اوله سبب كارن هارڤ ككند سري رام برتارهكن تونك ڤد
ڤاتك مك لقسمان ڤون مڠلليڠي رومه دان مڠكورس تانه دڠن جرين سراي بركات هي بوم
ڤتارهكوله سيت ديوي اين كڤدم بارغ سياڤ ملغكه كورس اين ڤكڤكن اولهم سده ايت مك
لقسمان ڤون برجالنله دڠن همبان امڤت اورغ ستله جاوهله اي درڤد سيت ديوي دان
تياد كدغارن بڤين لاك اركين مك مهراج راون ڤون داتغله مروڤاكن د يرين سڠرت روڤ
برهمان مك لال اي برديري دهلامن رومه سيت ديوي مك كات مهراج راون هي مننتو
دسرت مهراج بريله اك انكرهم مك كات سيت ديوي هي برهمان سوات ڤون تياد اد ڤداك
هان بوغ ڤد تاڠنك انيله يغ اد مك كات برهمان ايت هي تون ڤتري سيت ديوي بارغ
يغ انكرهم كامبل دم اي منڠر كات برهمان ايت دمكين حتي مك سيت ديوي ڤون
مڠنجڤكن بوغ ڤد برهمان مك كات برهمان هي سيت ديوي تياد داڤت همب ملغكه
كورس لقسمان اين جك اد كاسه دان كرني تون همب انجڤكنله كنديري تون همب كڤد
تاڠن همب شهدان مك سيت ديوي ڤون تورنله در رومهن كتانه مك د انجڤكنڤاله بوغ
ايت كڤد برهمان مك كات برهمان ياتونك تون ڤتري جكلو اد سفڤة تونك اكن ڤاتك
انجڤكنله كلور كورس كارن تياد داڤت ڤاتك ملغكه كورس اين جكلو تونك كرنياي لقسكن
درڤد كورس اين ترلال سكال بسر ڤهلان تونك مك سيت ديوي ڤون برديير د دالم كورس
ايت دان تاڠنن كلور مڠنجڤكن بوغ ايت كڤد برهمان مك دڤكڤن تاڠن سيت ديوي اوله
برهمان د تربڠكنن كادر

" Upon *Mahar̄aja Rawana's* hearing the complaint of his sister (that her

her face had been mutilated) his wrath was kindled like a flame of fire, and he exclaimed, " O, my sister, is it thus that *Laksamāna* displays his manhood and his valour against a woman? If he really wishes to give proofs of his courage, let him exert it against men who will oppose him with equal strength and resolution. Then, indeed, (and not till then) he may boast of manly qualities. He has no sister, but *Srī Rāma* has a wife, and upon her will I avenge myself for the injury your person has sustained from his brother." (He had cut off her nose by accident.)

" *Rawana* instantly gave orders for calling two of his attendant *rakshāsas*, who had both the form of dogs, and directed them to bring his chariot. Having mounted it, he crossed over from *Lañgka-pūrī*, and in a short time reached the main land. One of the *rakshāsas* he instructed to assume the appearance of a golden, and the other, of a silver roe. " Proceed both of you, said he, to the ground before the dwelling of *Srī Rāma*, and there play and skip about." In obedience to the command of their master, they went towards the house, whilst *Rawana* himself followed the two roes in his chariot. When they reached the space in front of the house, they began to bound and skip until they attracted the attention of *Sīta Dēwī*, who said to *Rāma*, " I beg of thee, my lord, to catch me those two (beautiful) roes." " As to catching them alive, answered *Rāma*, it is out of my power, but if you wish it, I will shoot them with my bow." " By no means, replied *Sīta*; it is not my object to possess them dead, as it is for my amusement I want them." *Rāma*, taking with him his bow, descended from the house, and calling to *Laksamāna* said to him, " Remain at home, my brother, for the protection of your sister *Sīta Dēwī*, whilst I go in chace of those two roes." *Laksamāna* promised he would, and *Rāma* went in pursuit of them.

As he followed, they ran from him, and when he was drawn to a considerable distance from the dwelling, *Maharāja Rawana* concealed himself behind some trees, and counterfeiting the voice of *Rāma*, cried out for assistance. *Sīta* hearing the noise said to *Laksamāna*, " Hearken, my brother, to the sound of your elder brother's voice calling for assistance." " O! my lady, said *Laksamāna*, do not pay attention to noises of this kind." Upon a repetition of the cry for help, *Sīta* again said, " It is beyond all doubt the voice of your brother who stands in need of your aid." " Pray do not listen to these noises, repeated *Laksamāna*. My brother *Srī Rāma* is of all men whom the gods have created in this world, the least likely to call out in that manner. Even when engaged in combat with mighty warriors, whose size equalled that of mountains, he never was known to call to any person living for assistance; and can it be supposed that he should now require it on account of a couple of deer?" " Notwithstanding this, replied *Sīta*, I earnestly recommend your going immediately to the relief of your elder brother, who is in some kind of difficulty." " O! princess, answered *Laksamāna*, my brother left me here expressly for the purpose of giving protection to your highness, and can your servant possibly stir from hence? Should any accident befall your highness during my absence, your servant would appear highly criminal in the eyes of his beloved brother." The cry for help was once more heard. " Is it my brother's wish, exclaimed *Sīta*, that his brother *Rāma* should perish? It is my opinion that you should instantly go and find him out." " My brother *Srī Rāma*, he replied, is not only exempt from any injury that man can do to him, but the very beasts of the earth bow down before him. To what species of danger then can he be exposed, that should require the aid of your servant; who would at the

same

same time feel the strongest apprehension and anxiety, were he to leave your highness unprotected?" "Now, cried the princess, I perceive what are your views. You wait the death of *Srī Rāma*, that you may then possess yourself of his wife." *Laksamāna* upon hearing these words from *Sīta Dēwī*, answered with tears; "Now, indeed, it is impossible that I should do otherwise than go, in order to disprove a charge against me so entirely unfounded, and by which my feelings are so deeply wounded. That I weep, however, is not the effect of this reproach, but of my being obliged to neglect the trust reposed in me by *Srī Rāma* when he committed your highness to my care." He then described a circle round the house, marking the ground with his finger, and pronouncing at the same time these words: "O! earth, receive from me (my sister) *Sīta Dēwī*, as a sacred deposit. Whoever shall overstep this line, do thou swallow him up." This precaution taken, *Laksamāna* set out with four attendants. When he was at such a distance from *Sīta Dēwī* as to be no longer within hearing, *Maharāja Rawana* drew near, in the disguise of a *Brahman*, and standing in the walk before the house, said aloud, "O! daughter-in-law of *Dasarata Maharāja*, bestow upon me thy alms." To which she replied, "I have nothing, my good *Brahman*, to offer thee, excepting this flower in my hand, which is at thy service." "O! princess *Sīta Dēwī*, said he, whatsoever thou deignest to bestow, I shall accept." Upon hearing these words from the holy man, she reached out the flower towards him, when he said, "O! *Sīta Dēwī*, it is not in my power to overstep this (magic) line of *Laksamāna*. If thou art disposed to treat me with indulgence and favour, thou wilt thyself reach it to my hand." *Sīta* thereupon descended the steps of the house, to the ground before it, and held out the flower to the *Brahman*, who

who again said, " If your highness may so far condescend, oblige thy servant, O! princess, by extending it beyond the line of the circle, it being impossible for thy servant to transgress that boundary, and great will be the religious merit of freeing me from the restriction it imposes." *Sīta Dēwī* then, standing within the circle, but extending her arm beyond it, presented the flower to the (pretended) *Brahman*, who suddenly seized her by the hand, and carried her with him into the air."

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مک بکند ڤون برتمو دڠن بورڠ باڠو مينم اير ڤد سبوه دانو مک سري رام ڤون برتان ڤد باڠو ايت هي باڠو اداکه اڠکو مليهت استريک سيت ديوي دلريکن اورڠ مک ساهت باڠو ايت ياتونک اورڠ مود همبام تياد تاه اکن استري تونک دان مڠنل سيت ديوي تتاف تتکال همبام مينم اير ڤد دانو اين مک همبام مليهت کلاڠت مک ترڤندڠ کڤد مهراج راون ممباو سورڠ ڤرمڤون ترلال ايلق ڤارسن د تربڠکنن اوله رات ايتوله يڠ همبام ليهت سياف ٢ تياد همبام تاه اکن ڤرمڤون ايت برکاين ورن کسمب امس اماسن دان اد ڤرچ کاين ايت دو تيڠ کڤڠ د بوڠکنن د دالم دانو اين مک کات سري رام هي باڠو کڤدمولا بهار کدڠر خبر استريک اکن سکارڠ اين هي باڠو اف کهندقم کڤداک سڤاي کڤوهنکن کڤد ديوات مک کات باڠو ياتونک ڤاتک موهنکن کڤد دلي تونک جک همبام بردير کڤد سبوه دانو مک ليهر همبام سمڤي کڤد امڤت بوه دانو سڤاي مود همبام منچاري مکانن مک کات سري رام هي باڠو جکلو کڤوهنکن اڠکو ڤروله سڤرت کهندق هتيم ايت بتاف تاکت مپسل کلق اڠکو کمدين مک کات لقسمان ياتونک جک ليهر باڠو اين ڤڽجڠ نسچاي سکر د داڤت اورڠ جرت اکن دي مک کات سري رام هي اذند بارڠ کهندقن کڤوهنکن بوکن ساله د رڤد همب شهدان مک سري رام ڤون منت دعا ارکين مک دڠن سکتيک ايت ليهر باڠو ايڤون ڤڽجڠله اذتون اکن باڠو ايت سڤنڠکل راج کدو ايت سده برجالن مک داتڠ سورڠ بودق کڤد دانو ايت هندق مڠمبل ايکن مک د ليهتن ليهر باڠو ايت ترلال ڤڽجڠ سکال رڤان سڤرت روف اولر مک د جرت اوله بودق دان د داڤتڤاله باڠو ايت لال د بوان کڤکن هندق د جولن

" The king (in the course of his travels for the purpose of gaining intelligence

intelligence of *Sīta*) met with a stork which was drinking at the side of a lake, and inquired of the bird whether it had seen any thing of his wife, *Sīta Dēwī*, who had been carried away from him. To this the stork replied; "As to your honour's wife, my young lord, your humble servant knows nothing of her, nor is he acquainted with the name of *Sīta Dēwī*; but when your servant was taking a drink of water from this lake, happening to cast his eye towards the heavens, he beheld *Maha-rāja Rawana* conveying a beautiful young woman through the air, in his flying chariot. This is what your servant saw, but who the young person was, he is quite ignorant. She wore a dress of a crimson colour, worked with gold, and two or three pieces torn from it, she let fall into the lake (as she passed over it)." "O stork, cried *Rāma*, from you it is I first hear tidings of my wife. Tell me now what reward you claim from me, that I may invoke the deities to grant the boon." "Your slave, replied the stork, makes bold to request of your highness, that when he has taken his stand in one lake, his neck may be extended to a length sufficient to reach four others, that he may be enabled the more easily to provide himself with food." "My good stork, said *Rāma*, if I intercede to have your wish granted, you may, I fear, have cause before long to repent of the consequences." "My lord, said *Laksamāna*, if the neck of the stork be lengthened in that manner, he will certainly be taken in a noose." "Brother, answered *Rāma*, his wish, whatever it be, I must obtain for him. The blame is not mine." *Rāma* then uttered a prayer, and instantly the neck of the stork grew to the length desired. As soon as the two princes had taken their departure, there came a boy to the lake to fish, who perceiving the neck of a bird so

enormously long as to resemble a huge snake, threw a noose over it, and thus catching the stork, led it away to market, for sale."

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دم سري رام منڠر كات بليا راج دمكين مك سري رام ڤون هندق مڠمبل انق ڤانه درڤد تاڠن بليا راج تياد دبرين كڤد سري رام لال دكوكركن كبوم مك انق ڤانه ايتڤون تربڠ لال تورن منيكم داد بليا راج حتي مك ايڤون ممكڠ تاڠن سري رام دبوبهن كڤد ددان دان متان مك بليا راج ڤون برڤاسن هي سري رام اد دو باكي ڤنت همب كڤد تون همب ادڤون اكن استري همب ايت جاڠن تون همب بريكن اكن سوكريو سوات لاك ڤنت همب اد انق همب دواورڠ جاڠن تياد دكاسه اوله تون همب ادڤون اكن سوكريو ايت تياد اكن جاد اي مڠرجاكن ڤكرجاٴن تون همب كارن اي اورڠ دست ادڤون يڠ داڤت مڠرجاكن ڤكرجاٴن تون همب هان انق سودار همب هنومان نمان سته سده اي برڤاسن ايت شهدان مك تاڠن سري رام ڤون دلڤسكن مك ايڤون متيله اداله تتكال ڤوتس پوان مك كلورله چهاي دركڤلان باكي باتڠ پير ترس كلاڤت مك سري رام ڤون مڤوره سوكريو مڤندري بليا راج دان لڤسمان مڠكوسق توبهن دان سري رام مڤوچركن ايرسندرين سده ايت مك سري رام ڤون مڤوره مڠمبل كلمبق دان كهرو چندان دان كاڤور دان كمكما عنبر دان ناروستو مك بليا راج ڤون دباكر اوله سري رام دان لڤسمان سته سده دباكر مك سري رام دان لڤسمان ڤون برجالنله دڠن سوكريو كاٴستان بليا راج مك تتكال ايت بارڠ اد كر كچل دان بسر بايق جاهت توه دان مود سكلينن دودق مڠادف سري رام مك دالم انتار ايت اد سيكر كر توه ڤاته جمبون نمان باف مود كڤد بليا راج ادڤون جڠكتن سمڤي كڤوستن مك اي ددودقكن سري رام دٴاتس سوكريو شهدان سوكريو ددودقكن دٴاتس انق بليا راج انق بليا راج ددودقكن دٴاتس كر يڠ باڤق ايت

" When *Srī Rāma* heard these (conciliatory) words from *Balīa-rāja* he attempted to take back from his hand the arrow (he had shot at him), which the latter would not give up to him, but afterwards threw it on the ground. The (enchanted and unerring) weapon thereupon took a flight

flight into the air, and in its descent pierced the breast of this king (of the monkey tribes). He grasped the hand of *Rāma*, placed it to his wounded breast, and then raised it to his eyes. " *Rāma*, said he, I have two dying requests to make to you. The one is that you do not give my wife to (my brother) *Sugrīva*, and the second that you will take my children under your protection. With regard to *Sugrīva* you will not find his qualities of advantage to you, for his word is not to be trusted; but the person from whom you may expect useful service is the son of another of my brothers, named *Hanūmān*." Having spoken these words he let go the hand of *Rāma*, and immediately died. At the moment of the departure of his spirit, a vivid light was seen to issue from the crown of his head, in the form of a palm tree, and to ascend to the skies. *Rāma* gave orders to *Sugrīva* to support the body, and *Laksamāna* to wash it, whilst he himself poured the water for the purpose. This being done, he commanded them to bring wood of aloes, and sandal wood, and camphor, and saffron, and amber, and spikenard; and with the assistance of *Laksamāna* he burned the corpse of *Balīa-rāja* (on the pile). When this ceremony was performed, he proceeded along with *Laksamāna* and *Sugrīva* to the palace of the deceased. Upon this occasion every individual of the monkey kind, small and great, harmless and mischievous, old and young, seated themselves in the presence of *Srī Rāma*. Among these was one aged monkey, named *Pātah Jambūn*, the younger brother of *Balīa-rāja*'s father, whose venerable beard reached to his waist. Him *Srī Rāma* (now become the regulator of the conquered state and sovereign disposer of honours) seated above *Sugrīva*, placing *Sugrīva* above the sons of *Balīa-rāja*, and these above the other monkies assembled."

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مک سري رام ڤون ممباو سودران کدالم کوت لال کاستان مک سري رام ڤون دودقله دغن بردان دان چتردان دان لقسمان ارکين مک بردان دان چتردان ڤون برداتغ سمبه سراي سجود ڤد کاکي سري رام سراي برسمبهکن نکري دان مپورهکن سري رام کمبال منجاد راج سڤاي ڤاتک سکلين منجنجغ دلي تونک دان ممباکر ميت ڤادک ايهند مک کات سري رام مڠاف مک ادند برکات دمکين کارن نکري ايت تله انکره ايهند اکن ادند ڤد بچار همب بارغ سياف يغ سده انکره ايهند ايله کرجاٴن جکلو کيت مللوي تيته ايهند نسچاي تيداله کيت برولہ کبجيکن کارن دنيا اين تياد اکن ککل کڤد سورغ جوڤون ملينکن نام يغ بايق جوک تغکل دان بربوت عادل شهدان ممبچراکن بايق دان جاهت ادڤون ادند دودق دالم نکري ايت جاغن لوف دان لالي دٴاتس تمخت کرجاٴن دان جاغن تياد مڠاسه سکل رعيت دان جاغن مڠنياي سکالڤون مخلوق دان جاغن لالي درڤد بربوت کوت دان منارہ منجات دان جاغن تياد ادند برچار دغن سکل منتري دان هلبالغ ڤد بارغ سسوات ڤکرجاٴن مان بچار يغ بايق تون تورت دان يغ جاهت تارہ ڤد هات کارن اڤبيل منتري جاهت رجان دکات اورغ دان بارغ يغ دحکمکن ادند ڤرکس دغن سبنرن دان ايغت اکن ديوات دان ڤلهراکن چندي ايند دان اکن بند همب ايت ڤرتارہ همبله کڤد ادند کدو ڤرملپا بايق٢ دهول ڤون دانکره ايهند نکري اکن ادند جوک اکن سکارغ ڤون ادندالہ امڤون دي ادڤون کات همب اين هندقله ادند تورت سڤاي ککل نکري ايت دان سنتوس سودارهمب دان سڤاي جاغن بناس نام اورغ توہ٢ کيت بايق مات دغن نام يغ بايق جاغن هيدڤ دغن نام يغ جاهت

" *Srī Rāma* conducted his two younger brothers, *Bardān* (Bharata) and *Chetradān* (Satrughna) into the fort, and then to the palace, where he sat down with them and *Laksamāna*. Having made their salutation and prostrated themselves at the feet of *Rāma*, they tendered to him the kingdom (bequeathed to them by their father), and urged him to return and assume the government; " in order, said they, that we and the rest of your subjects may have the opportunity of doing homage to your highness,

highness, and that we may perform together the ceremony of burning the corpse of our beloved father." To this *Rāma* replied in the following words. "Why, my brothers, do you address me in this manner, since our father has already bestowed upon you the sovereignty of the kingdom? My sentiments are, that his is the inheritance on whomsoever the father confers it; and that if we disobey his will, we assuredly forfeit all pretensions to virtue and its rewards. This world, we must recollect, is not to be eternal, nor to become the property of one individual; and it should be our object to leave a good name by acting justly, and making a proper distinction between right and wrong. Seat yourselves, my brothers, in the government of the kingdom, and whilst upon the throne do not be supine and indifferent to its duties. Do not fail to shew kindness to the army, and do not suffer any kind of oppression to the people in general. Neglect not to build fortifications and to provide a store of arms. Do not, my brothers, avoid the occasions of consulting with your ministers and the commanders of your troops upon every kind of business or operation. Wholesome advice you will follow, and evil counsel you will lay up in your minds; for when ministers are wicked, their evil acts are imputed by the public to their sovereign. Whenever you pronounce judgment let it be done after full investigation of the truth. Remember (that you are in the presence of) the deities. Take care to preserve the shrine of our father, and with regard to my mother, I leave her as a sacred deposit in your hands. Shew her due reverence. That kingdom which your father designed for you, is now, my brothers, your own possession. Attend to the admonitions I give you, in order that it may be durable, that you may enjoy tranquillity, and that the memory of

our venerable ancestors may not be disgraced. Better is it to die with reputation than to live under reproach."

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مک کات مهراج راون هي سدراک اف داي کيت اکن ممبونه کرکچل اين کارن سکل منجات سوات ڤون تياد داڤت منيکم دي مک هنومان مڤاهت ياتونک جکلو دلي يغ د ڤرتون هندق ممبونه ڤاتک دان هندق سکر ڤاتک مات بالت سکل توبه ڤاتک اين دڠن کاين سده بالت مک دبواڠي دڠن ميڤق اڤبيل سده ايت مک دباکر توبه ڤاتک اين دڠن اڤي بوبهکن ڤد کاين ايت درکڤال داتغ ککاکي ڤاتک شهدان ستله ددغر مهراج راون دمکين مک دسورهن بالت توبهن دڠن کاين مک دبالت اورڠله سرت اي مراس بالت ايت مک دبسرکن ديرين مک ببراف راتس هلي کاين تياد ڤاد اکن بالتن ماکن دبالت ماکن بسر مک مهراج راون ڤون مڤورة ممبوک کدوغ کاين سکلين کاين يغ دالم کدوغ ايت د کلورکن اورغ دبالتکن کڤد توبه هنومان ايتڤون تياد ڤاد جوک مک ببراف اد کاين يغ دالم استان مهراج راون ايتڤون تياد ڤاد مک دسورهن ڤنت کاين کڤد سيت ديوي ستله ددغر اوله هنومان مهراج راون مڤورة ڤنت کاين کڤد سيت ديوي ايت مک ايڤون مماسکن ايکرن مک کات هنومان ڤداله تياد کواس همب مندريت ساکت اين بايکله سکر همب دبواڠي ميڤق مک کات مهراج راون تواڠيله ميڤق ايت ارکين مک دتواڠي اورڠله دڠن ميڤق براتس۲ تڠاين سده ايت مک دسورة باکر ڤد سکل توبهن ستله پلاله کاين ڤد توبه هنومان سواتڤون تياد هاڠس اڤبيل تڠکل سديکت کاين ايت ڤد ايکرن مک هنومان ڤون ملمڤت کاتس ببوڠن استان مهراج راون مک استان ايتڤون هاڠسله شهدان مک ايڤون ملمڤت کڤد سکل رومه چتري منتري هلبالغ دان سکل رومه اورغ دالم نکري لڠکڤوري ايت سموان هابس هاڠس دباکر اوله هنومان ملينکن يغ تڠکل رومه سيت ديوي جوک يغ تياد دباکرن ستله ايت مک هنومان ڤون ترجن کدالم لاوت ستله ڤادمله اڤي ايت مک هنومان ڤون داتغ کڤد سيت ديوي مک کتان ياتونک تون ڤتري ماريله تونک ڤانک باو کڤد ڤانک ککند سري رام مک کات سيت ديوي هي هنومان ادڤون اکن همب اين ستله برسمڤه تياد داڤت لکلاک يغ لاين ممڠغ توبه همب ملينکن سري رام جوک ادڤون اکن سري رام ايت اورغ ڠاڤه لاک تياد برلاون دالم دنيا اين مشهور ڤرکسان کڤد سکل عالم اين

اين كارن استرين دلريكن اورغ تياد كواس دامبلن مک داوڤهن اكن اورغ لاين مک داڤت استرين كمبال كڤدان تاكت غايب نام تونک سري رام دكات اورغ هي هنومان يغ كهندق هات همب اين دبونهن مهراج راون مک دامبلپاله اكن همب دڠن كاڭهن مک سسڠكهپاله اي ڤهلوان تياد برلاون هي هنومان هباي٢ كتاكن سمبهک كباوه كاک سري رام جاڠن تياد د سمڤيكن سمبه همب اين شهدان مک كات تون ڤتري ڤركيله اڠكو نايک كاتس كونغ سرنديب دسناله اد سوات بات هيتم تمڤت ادم تورن دردالم سرڭ مک تون همب سجود دان ڤلق چيم اوله تون همب بات ايت دهول مک دسناله تمڤت تون همب برتمڤو بلمڤت كمبال كڤد سري رام ستله اي منڠر كات تون ڤتري دمكين ايت مک هنومان ڤون سجود ڤد كاكي ستي ديوي لال اي تورن برجالن نايک كاتس كونغ سرنديب ايت لال اي ڤرک كڤد بات هيتم تمڤت نبي ادم تورن ايت سرت داتغ لال اي سجود منهارڤ سمبه بات ايت دان دڤلق دچيمن ستله ايت مک ايڤون مڠركن ديرين جاد سجڠكل جوک تڠكين مک اي نايک كاتس بات ايت لال اي برتمڤو ڤد بات سرت بلمڤت منوج نكري لكر كنكين مک دڠن سكتيک ايت جوک سمڤيله مک ايڤون داتغ مڠادڤ سري رام شهدان مک تيته سري رام هي هنومان منكال اڠكو داتغ مک سمبه هنومان ياتونک بهارو ڤاتک داتغ ساعت اين جوک مک هنومان ڤون سجود ڤد كاكي سري رام مک سكل يغ دليهتن دان ددڠرن دان يغ دڤربوتن درمالن داتغ كڤد كسداهنن سكلينن دڤرسمبهكنن كڤد سري رام مک ايڤون ترلال سكچمت منڠركن ورت سيت ديوي لاک هيدڤ ايت شهدان مک كات سري رام هي هنومان سكلينن كرج يغ اڠكو كرجاكن ايت سموان بايق ڤكرجا نم هان اكن ممباكر لڠكڤوري ايت جوک بوكن كراج لكلاک دمكين كارن نكري لڠكڤوري ترلال سايغ اک اكن اف كنان اڠكو بنساكن مک هنومان ڤون تندق برديم ديرين كلكين مک سري رام ڤون برتيته هي هنومان اكن سكارغ اين اف بچرام اكن ممباو رعيت كيت يغ براتس٢ لڤس اين كنكري لڠكڤوري كارن نكري ايت ڤولو دتغه لاوت مک سمبه هنومان ياتونک ڤد بچار ڤاتک ملينكن كيت ايكت لاوت ايت مک كيت تمبق اكن تتين ممباو رعيت برجالن كلڠكڤوري .

" Brother, said *Maharāja Rawana* what means can we devise to put to death this diminutive monkey (who has played such mischievous tricks),

tricks), seeing that of all the various weapons employed not one has had the effect of wounding him?" *Hanumān* (overhearing this question) replied, "O my lord, if your imperial majesty wishes to slay your servant, and that his death should be immediate, cause his whole body to be wrapped in cloth; when so wrapped let oil be thrown upon him, and that being done, let the body of your servant be consumed by applying fire to the cloth, from the head of your servant down to his feet." Having heard this, *Maharāja Rawana* gave instant orders for wrapping folds of cloth round his body, which his people proceeded to put in execution; but as soon as *Hanumān* felt the wrapper, he began to increase his own size, and although some hundred pieces of cloth were used, still were they insufficient for wrapping him, for the more they attempted to wrap, the more his bulk was enlarged. The king then gave command for opening the warehouses, and all the cloth stored therein was brought forth and employed to wrap the body of *Hanumān*, but still it was not sufficient. All the cloth that could be found in the king's palace was expended to as little purpose. He then ordered a request to be conveyed to *Sīta Dēwī*, that she would furnish such cloth as might be in her possession. As soon as *Hanumān* heard that *Sīta Dēwī* was to be called upon to contribute, (thinking it time to desist), he clapped his tail between his legs, and cried out, "It is enough; I can no longer endure this torment; begin now to throw the oil upon me." *Maharāja Rawana* then gave orders for pouring oil over him, and when his people had poured out some hundred jars, he directed them to set fire to every part of his body. The wrapping cloth was all presently in a flame, but the person of *Hanumān* did not sustain the smallest injury. When only a small portion of the cloth, at the extremity of his tail, remained unconsumed,

sumed, he jumped upon the roof of the king's palace and set it in a blaze; he then jumped upon the houses of the nobility, the ministers, and principal officers, and finally upon those of all the inhabitants of the city of *Lañgka-pūrī*, which were burnt in a general conflagration; the house in which *Sīta Dēwī* resided alone remaining untouched by the flames. This being accomplished, he plunged into the sea, and as soon as the fire of his tail was extinguished, he repaired to the presence of his royal mistress, to whom he said, "O princess come now along with me, and suffer thy slave to convey thee to *Srī Rāma*, thy beloved lord." "Thou knowest, O *Hanumān*, replied the princess, that I have bound myself by a solemn vow, never to suffer any male being to put his arms about my body, excepting my honoured lord alone, (and cannot therefore be the companion of thy flight). But is not this *Srī Rāma* a valiant personage, unrivalled in this world, and boasting a fame as extensive as the universe? Now when the wife of such a man has been ravished from him, is he incapable of effecting her recovery himself, that he should commission another person to execute for him the office of restoring his wife to his bosom? Must not his high reputation be tarnished in the opinion of mankind? I will tell thee, *Hanumān*, what is the desire of my heart; that he may himself put *Maharāja Rawana* to death, and rescue me with a mighty arm, and a prowess worthy of his exalted name. Lay these my sentiments, O *Hanumān*, at the feet of my lord, and fail not to communicate to him my resolution." The princess then added; "Pursue the route I shall point out for thy return. Ascend the mountain of *Sarandīb*, where thou wilt perceive a black rock, the spot whereupon ADAM alighted in his descent from heaven. Make thy obeisance to this rock, embrace and kiss it; and having so done it will serve thee

for a position from whence to spring when thou jumpest back to the presence of thy master." Having heard these words he threw himself at the feet of the princess, and then left her to proceed on his journey. Having ascended the mountain of *Sarandīb*, and approached the black rock, that sacred spot where the prophet ADAM first touched the earth, he prostrated himself before it, grasped it with his arms and kissed it. He then shook himself, and reduced his size to the height of a span only; when making a spring from the rock, he jumped towards the city of *Lakar-katakian*, and in an instant arrived there. Upon presenting himself to *Srī Rāma*, he was asked at what time he had returned? He replied, "this very moment," and then throwing himself at *Rāma's* feet, he made a full report to him of all that he had seen, of all that he had heard, and all that he had done, from the commencement of his embassy to its ultimate completion. Every circumstance was faithfully narrated. *Srī Rāma*, after expressing his joy at hearing that *Sīta Dēwī* was still living, addressed *Hanumān* in these words. "O *Hanumān*, every proceeding of thine, every act thou hast performed merits my approbation as good service, with the exception only of what relates to the burning of the city of *Lañgka-pūrī*. This was not an act of manly valour. I feel sentiments of strong compassion for the (unfortunate inhabitants of the) city. And what useful purpose could its destruction answer?" *Hanumān* hung down his head and remained silent. After a short pause *Rāma* said to him; "Now, *Hanumān*, what is your opinion as to the most practicable means of transporting our army, which consists of many hundred thousand troops, to *Lañgka-pūrī*, which (as you know) is an island surrounded by the sea?" "My opinion is, replied *Hanumān*, that our only effectual operation will be that

of

of damming out the sea by a mole, to serve as a bridge for marching the army into *Lañgka-pūrī.*"

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ارکین مکٗ هنومان ڤون دسورهن ماسق اوله مهراج راون کدالم ڤاکر مکٗ تتکال هنومان مڠادف ایت مکٗ دلیهتن مهراج راون دودق ڤد سوات تخت یڠ تڠکي دٗادف اوله سکل راج۲ دان چتري منتري هلبالڠ سکلین شهدان مکٗ هنومان ڤون منجولرکن ایکرن سراتس دف ڤنجڠن مکٗ دلڠکڠن لال اي دودق دٗاتس ایکرن مکٗ هنومان دان مهراج راون ڤون سام تڠکین ستله سده اي دودق مکٗ سکل کات سري رام دان سورت اینڤون د انجقکن کڤد مهراج راون

" Orders were then given by *Maharāja Rawana* for admitting *Hanumān* to the audience (as ambassadour from *Srī Rāma*). When he was introduced to the presence, he perceived the monarch seated upon a high throne, surrounded by all the feudal princes, the nobles, ministers, and warriours, and resolving that his master's consequence should not suffer from any degradation of himself, he extended his tail to the length of an hundred fathoms, and having coiled it in spiral folds, he sat upon it; by which means he and *Maharāja Rawana* were seated at an equal degree of elevation. Having thus placed himself, he communicated the proposals of *Srī Rāma*, and delivered his letter to the *Maharāja*."

. . . . . .

مکٗ ترسبتله ڤرکتاٴن استرین یڠ برنام تون ڤتري کمال اندر ديوي تتکال اي ڤڠسن ستله اي منڠر بون تمڤک اندر اجت مک ایڤون ترکجت باڠن درڤد لڤان دلیهتن سوامین تیاد دان دخبرکن اورڠ سده مات ایت حتي مکٗ نون ڤتري کمال ڤون مناڠس لال ڤڠسن تیاد خبر اکن دیرین مکٗ بندان ڤون داتڠ دڠن راتڤن تاڠسن لال سیرمن دڠن ایر ماور مکٗ تون ڤتریڤون ایڠتله اکن دیرین لال دڤلڤن لیبر انڤن لال اي مراتڤ دمکین بوڤین واهي تون جمال ادق واهي پاو ماکت ادق هیلڠ دمان ادق چهاري لنڤ دمان ادق چهاري مان اد

اد سکارغ تون سڤاي ادق داڤتکن تون دڤادغ مان کراڠن تون دکونغ مان کراڠن تون درمب مان کراڠن تون دميدان ابڠکه کونن سڤاي ادق داڤتکن مڠڤاله تون منڠکلکن ادق مالغ چلاک اين تڠه تون مريب ادق تون لنڤڠ دمان تمڤت تون هيلغ دڤندغ۲ ادق مالغ تڠکل سورغ ابڠک بايق بدني ابڠک تيدق کتراکن ابڠک تيدق کبندڠکن واهي سدهله ڤوس هات ستوا چلاک بنر دجديکن بادق ماکن انقڤ واهي تون انقد تڠکل دڠن يتيمن انقد تڠکل دڠن ڤياتون جديکن ڤوڠت ڤڠوتن انقد جديکن توانن اورغ جديکن کامتکميتن اورغ حتي مک تون ڤتري ڤون برموهنله کفد بندان هندق ڤرک بيلا مک بندان ڤون ترلال ساڠت مناڠس مک دڤلق دان دچيمن اکن انقن مک دبوجقن دڠن کات يغ مانس۲ تياد دبري بندان بيلا مک کات بندان جاڠنله تون بيلا کارن انق تون لاک کچل جک سده بسر مان بچار تون مک تون ڤتري مڠمبل کرس هندق منيکم ديرين لال دربت اوله بندان

" It has already been mentioned that the wife (of *Indra Ajit*), the princess *Komāla Indra Dēwī*, was in a swoon (at the time of his departure for the field of battle, under the walls of *Langka-pūrī*); but upon hearing the war shout of his army, she suddenly started, and awoke from her state of insensibility. Perceiving that he was no longer near her, and intelligence arriving of his being slain, she wept and fainted away. Her mother came to her, lamenting and weeping, and sprinkled her with rose water. Upon recovering she threw her arms about the neck of her infant daughter, and then loudly gave vent to her grief in these words: " Alas my honoured lord! O thou who wert the ornament of my life, thou art lost, and where shall I search for thee? thou hast vanished, and where shall I seek thee? Where is now my lord, that his sister (spouse) may find him? In the plain, I pray thee, where is my lord? in the mountains, where is my lord? in the woods, where is my lord? In the field of battle have you chanced to see my brother, where his sister may find him out? Why did my lord abandon this his unfortunate

and

and wretched mate? At the very moment of his pressing her to his bosom, he disappeared from her sight. In what place is he concealed from the view of his disconsolate, forlorn sister? My brother was endowed with superior wisdom. None could equal him, none could be placed in comparison with him. Alas, those ferocious beasts have glutted their appetites (with his flesh), savage as the rhinoceros who devours its own offspring! Alas, my lord, thy child is left, a helpless and destitute orphan; she is reduced to the state of one in need of charitable protection; to the state of a captive slave, liable to be profaned by the touch of vulgar hands." The princess then bid farewell to her mother, with the intention of ascending the funeral pile of her husband; but the mother, with a flood of tears, embraced and kissed her daughter, endeavouring with sweetly-affectionate words to sooth and divert her from the resolution of burning herself. "Think not, my child, said she, of making thyself a sacrifice whilst the age of thy infant is yet so tender. When she shall stand less in need of thy care, do as thou mayest judge right." The princess then seized a kris, and attempted to stab herself, but her mother snatched the weapon from her hand."

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EXTRACTS from the POEM of *Radin Mantri* and *Kani Tambuhan*.

| | | |
|---|---|---|
| سرت ترڤندغ تامن اڠسوك | * | بهروله هات بكند نن سك |
| حيران مليهت كنتم د تامن | * | سرندیت ڤون داتغ برتكرن |
| ردين ڤون سكر مڠمبل سمڤيتن | * | مپمڤت بورغ يغ كليهتن |
| هڠكف سكنف ڤوهن رمبوتن | * | تربڠون داتغ برلڤاتن |



ستڠه

ستغه د څوهن ناڅساري * تربغله اي څړڅ ماري
سلاکو منڅرکن ردين منتري * ايتڅو برجالن مغمڅيري
اولهن ردين لالو د سمڅيت * کنا سڅيکر بورغ سرنديت
جاته کڅوهن چمڅاڅ براڅت * کدالم څاڅر کوت يغ بريکت
بورغ څون جاته دغن څرلاهن * هغکڅ د تنن کن تمبوهن
برداتغ سمبه کن تداهن * تونک چوب تغکڅ څرلاهن
سڅرت د سوره اورغ کماري * سرنديت نن داتغ مپراکن ديري
کن تمبوهن بغکت سراي برديري * هندق د تغکڅ بورغڅون لاري
ردين برتيته کڅد ويردنداني * ککق وي کمان بورغ نن تادي
هندقله تغکڅ باو کماري * ويردنداني مپمبه لالو څړڅ
جکلو کدالم کوت يغ تغکي * بتڅاله تيڅو بچار لاڅ
برجالنله اي څړڅ سورغ * لنتس کڅنتو برکروبغ
د تنتغن درچله لوبغ * د ليهتن بورغ اداله تربغ
ردين څون سکر څړڅ کسيت * منيغق کڅد کوت باتو
کتان ککند سيڅاکه ايت * لکون سڅرت انق څرراتو
سرت ترڅندغ هتين بردبر * لکون تيدق لاڅ ترصبر
حيران ترچغغ تياد ترکات * لاليله دغن څمنداغن مات
ويردنداني ترسنپم مانس کمر رسان * تهوله اکن هات تولنن
دليهتن رادن حيران ترچغغ * برداتغ سمبه دربلاکغ
څغيران وي بايک براغکت څولغ * جاغنله ممندغ کڅد انق اورغ
څاتک نن سده مندغر ورت * څتري توانن کونن سمات
جاغنله کيران تونک همڅيري * کارن دکاول څادک سوري
جکلو سده تونک براستري * مساکن تيدق بکند بري
ردين برتيته درج برسري * تيدقله اک ماهو کمبالي
څنغکو څنتو سوره کماري * اک نن هندق برتان سنديري
ويردنداني مپمبه لال څړڅ * کتان څامن سکرله ماري
تيته دڅغکل ردين منتري * اي څون تاکت داتغ برلاري

سرت

سرت داتغ دودق مڤمبه * مندقكن كڤلان لال كتانه
ردين ترسنڤم سراي برتيته * ڤامن وي بوك ڤنتو كوت
برداتغ سمبه ڤنغكو ڤنتو * ڤاتك نن تاكت دلارڠكن راتو
دسورة كوالي كوت باتو * سورغڤون جاڠن دبري كسيت
ردين برتيتة دغن مرك * ميره ڤدم ورنان موك
هندقله سكر اڠكو بوك * اك نن ماسق سورغ جوك
جكلو تاماهو اڠكو سغكه * سكارغ كچنچغ كڤلام لوله
ڤنغكو ڤنتو ترلال تاكت * توبهن كمرتق
سڤاتهڤون تيدق دي مڤاهت * كنچغ ڤنتو سكر د ڤاهت
د بوكان ڤنتو اوله سڤامن * بهروله هات بكند پامن
ملغكه ماسق كدالم تامن * دلور ڤنتو د تغكلكن تمن
تتكال ماسق ردين منتري * دلبهت اوله سكلين ڤتري
سكلينن ايت هابسله لاري * تغكلله كن تمبوهن سورغ ديري
ردين ڤون داتغ دربلاكغ * د چاڤين تورق تاڠن د ڤكغ
كن تمبوهن تركجت سرت ممندغ * د دالم هتين سيڤاله اورغ
هندقله لاري كبالق كت * ردين ترسنڤم مانس بركات
اده امسك بديادري * كمان تون هندق لاري
چهاي مات وجه برسري * جيواك جاڠن تاكت دان ڠري
سبب ڤون ككند داتغ كماري * هندق برتان تون سنديري
دمناكه تمڤت ديس نكري * بتاف حال تون كماري
يا وي اف نمام تون * كاين نن اف نام تنونن
مناڠس تندق كن تمبوهن * هتين كندة تيدق بركتهون
برداتغ سمبه دڠن ڤرلاهن * سوران مانس ممبري راون
نمان ڤاتك كن تمبوهن * كرڠسيغ وايغ نام تنونن
د تيتهكن اوله ڤادك سوري * سكلين برتنن سهاري ٢
اكن ڤاني نن تونك براستري * كبنجر كولن ممينغ ڤتري
ردين مڤاهت سمبل ترتاوا * كبنجر كولن تيدقله سهاي

د ڤلقن

دڤلقن ليهر سراي د بوجق * تونله پاو درج يغ ايلق
تونكث سڤرت بديادري * هيلغ دمان ككند چهاري
دچيم اوله ردين منتري * اي ڤون مناڠس مڠمڤسكن ديري
ڤد ڤيكر سكل ڤرڤتري * ڤد رسان ترلال ڠري
سبب ڤربوتن ردين منتري * مركاله كلتى ڤرميسوري

Upon coming in sight of the ornamented pleasure garden,
The heart of the prince felt new rapture.
The blossoms were the subject of his admiration,
And the birds drew near as if to welcome his steps.
*Radin* immediately took his arrow-tube,
To shoot the birds that were within his view.
They alighted upon every *rambutan* tree,
And flew and hopped around;
Some on the flower-bearing *nagakehsir*,
Fluttering about in every direction;
All seeming to invite the approach of *Radin Mantri*,
Who still advancing nearer to them,
Blew an arrow through his tube
And struck a *serendit* bird.
It descended near to a tree bearing *chumpaka* flowers,
Within the enclosed precincts of the garden,
And falling gradually,
Alighted upon the loom at which *Kani Tambuhan* worked.
One of her companions hastening towards her, said,
" Will not your highness gently try to catch it?
" As if it had been commissioned hither,
" The bird comes to deliver itself up."

*Kani*

*Kani Tambuhan* instantly arose,
And endeavoured to seize the bird as it ran from her.
*Radin* (in the mean time) thus addressed *Wīra Dandāni*;
" Which way, my brother, flew the bird we saw just now?
" I wish you to catch and bring it to me."
*Wīra Dandāni* made his obeisance, and then went his way.
" If, said he, it has fallen within these lofty walls,
By what contrivance shall I be able to get at it?"
He proceeded onward, alone,
Until he reached the gate of the enclosure.
There, espying through a crevice,
He perceived the bird fluttering about.
*Radin* presently followed him to the spot,
And looking through an interstice of the wall,
Said, " Who may that be, my brother,
" Whose appearance bespeaks her the daughter of a prince?"
Continuing to gaze, his heart began to throb,
And he could no longer restrain his impatience.
His astonishment deprived him of utterance,
His senses being overpowered by what his eyes beheld.
*Wīra Dandāni* smiled, though with feelings of anxiety,
Knowing the state of his companion's heart;
And as he perceived him lost in admiration,
Thus spoke, as he stood behind him.
" I think it is advisable that we should return,
" And leave off gazing at the daughters of other men.

" Your servant has heard it reported
" That the person you see, is no other than a captive princess.
" Do not, I pray your highness, remain so near,
" As she is guarded by the order of your royal mother.
" So soon as you are married (suitably to your rank),
" Can your father have any objection to giving her to you?"
*Radin* replied, with an animated countenance,
" I do not chuse to return.
" Order the keeper of the gate to come hither,
" That I may question him myself."
*Wīra Dandāni* bowed and left him.
He said to the porter, " Follow me immediately;
" By *Radin Mantri* is your attendance required."
Affrighted at the summons he came running,
And when he drew near, made his obeisance,
Bending his head to the earth.
*Radin*, smiling, said to him,
" Open this gate my old friend."
The porter, still approaching, said respectfully,
" Your slave is afraid to do what his mistress has forbidden.
" Her orders to me are to guard these stone walls,
" And not to suffer any one to enter."
*Radin* said to him angrily,
His face glowing with passion,
" You must open it instantly;
" And no person beside myself shall enter.

" If

" If you refuse, be assured
" I shall immediately cut your head to atoms."
The gate-keeper became exceedingly terrified;
His body quaked and his bones rattled.
Without being able to say one word in reply,
He drove back the bolt of the door.
The entrance being thus opened by the old man,
The indignation of the prince was soothed.
He stepped forward and passed into the garden,
Leaving his companions withoutside the gate.
Upon *Radin Mantri*'s entering,
He was observed by all the young attendants,
Every one of whom ran away,
Leaving *Kani Tambuhan* entirely to herself.
*Radin* drawing near whilst her back was towards him,
Suddenly snatched her shuttle and seized her hand.
*Kani Tambuhan* being alarmed looked about,
Saying to herself, " Who can this be?"
She tried to run behind the garden-seat,
When *Radin*, smiling sweetly, said to her,
" O! my lovely celestial nymph,
" Whither do you wish to flee?
" Your eyes glisten, your countenance glows;
" Do not, my soul! be terrified or angry.
" Your brother's motive for coming hither,
" Is only to make inquiry of yourself,

" What

" What country gave you birth,
" And what events have brought you to this place?
" What, let me ask is your name,
" And how do you name the cloth you are weaving?"
*Kani Tambuhan* wept and hung her head,
Her mind being extremely agitated.
Gently making her obeisance,
She said with a sweet, affecting voice,
" The name of your servant is *Kani Tambuhan*,
" And that of my work is *karingsang wayang*.
" Our gracious mistress has given directions,
" That we should all be daily employed in weaving,
" For the lady whom your highness is to take to wife,
" The princess whom you are going to woo at *Banjar Kulan*."
To this *Radin* replied with a laugh,
" To *Banjar Kulan* I am not going."
He embraced her neck, and caressed her, saying,
" O! my life, how beautiful thy countenance;
" Thou art to be compared to the celestial nymphs,
" And if thou vanishest from me, where can I search for thee?"
*Radin Mantri* then proceeded to kiss her,
When she cried out, and wrested herself from him.
All the damsels now thought of interfering,
And felt indignant at his conduct.
" This proceeding of the prince (said they)
" Will presently draw upon us much anger from the queen."

. . . . . .

لال برتيته ڤرميسوري * ڤلباي ڤڠكل اي كماري
ڤلباي ڤون داتڠ مڠمڤيري * لال برسبد بكند سنديري
باو اولهم سيتمبوهن * بوڠكن اي كدالم هوتن
اي بركات ڤرلاهن٢ * ڤادمكن جاڠن دبري كليهاتن
سڠرت ڤاسنك جاڠن بروبه * ڤلباي ڤون اندر لال مڤمبه
سكل يڠ مڠادف هتين بردبر * مكان ڤوچت توبهن ڠمتز
ڤيكرله اي د دالم هات * ڤرميسوري اين جاهت ڤكرتي
بدين نجس سڠرت شيطان * مارهن تيدق داڤت دتاهن
سكل ڤرڤتري بلس كسيهن * مليهت لاكو كن تمبوهن
برتيته ڤول ڤرميسوري * باو سيتمبهن سكر ڤرڤك
جكلو مندافتكن انق منتري * سورهكن انڤك باڠت كماري
لالوله بڠكت كن تمبوهن * تورن برجالن ڤرلاهن٢
د يرڠكن ڤڠليڤر كن تداهن * ڤلباي برجالن درهداڠن
ممندڠ لاكو دي برجالن * سڠرت بولن درافت اون
تتكال بولن ڤرنما راي * مڠكن دتنتڠ مڠكن برچهاي
سكل يڠ مليهت ترلال سايڠ * كن تمبوهن تيدق منوله كبلاكڠ
ستله سمڤي كلور ڤنتو * ترسندر سديكت كاكي دسيت
برڤيكرله اي د دالم هتين * سدهله سمڤي ڤراڠن جنجين
تركنڠكن كاسه سوامين * لال برسدر اكن ديرين
تيداله رڤان اك برتمو * دڠن ككند ردين اينو
اير متان جوڠ برچچورن * تمنن كدو ترلال كسيهن
ڤلباي بركات ڤد كن تمبوهن * باڠت سديكت تونك برجالن
ماسق كهوتن ڤربرون * سڤاي سكر برتمو تون
ستله سمڤي كتڤي سوڠي * ڤنتين انده ترلال ڤرمي
انه لسو بدنن لالي * ڤد ڤڠليڤر كدو تاڠن مڤاڤي
هتين ساڠت برسايو٢ * سڠرت دڠڠ دڤوڤت بايو



برهنتي

برهنتي سکتيک دباوه څوهن * رسان تيدق لاڅ ترجالن
څلباي برکات کفد څرمڅون * ګڼاهي اڅاله څلاهن۲
سديکت لاڅ ملالوي هوتن * برتموله تمڅت څربرون
کن تموهن برجالن څول * سرت د ګڼاهي کاکي دهيل
مندڅرکن بوپي بورغ بلدو * مکين برتمبه هتين څيلو
ترکنڅکن کات ردين اينو * تتکال ممبوجق سمبل برادو
اد سوات باتو يغ رات * ترهمڅر رڅان سڅرت کت
څلباي برڅالغ سراي برکات * دسنيله تونک څرهنتين کيت
نايکله دودق کن تمبوهن * برجنتي کاکي دڅن کللاهن
کات څغليڅر کن تداهن * څررسان څانک ساڅت برسلاهن
تمڅت نن سمق تياد برکتوهن * تياد بکس اورغ برجالن
برتمبه ګنده هات کن تمبوهن * حجم درج برهمبورن
سواتڅون تيدق اڅ کتاب * هان جوڅ مپاڅو ايرمتان
لال مناڅس کدو همبان * هيلڅله عقل بدي بچران
کن تمبوهن برکات سمبل برديري * څامن وي مڅاڅ کيت ګماري
کارن سده تڅکي هاري * جاوهکه لاڅ ردين منتري
څلباي مپاهت څلاهن۲ * دسنيله تونک څرهنتن
څانک د تيتهکن راتو څرمڅون * ممباو تونک کدالم هوتن
دسورة بونه اوله څرميسوري * کارن دودق دڅن ردين منتري
کبنجرکولن ممينغ څتري * کالو تاماهو ردين براستري

. . . . . .

مندڅرکات کن تمبوهن * څلباي ساڅت بلس دان ګسيهن
برداتغ سمبه دڅن څلاهن * تونک امڅوني بارغ ګسلاهن
اڅاته داي څانک نن ټون * تاکت دسمڅاهي راتو څرمڅون
هاري اين جوڅ دسورة څادمکن * تيدقله داڅت څانک سالهکن

. . . . . .

جک برتمو دڅن کاکي منتري * سمڅيکن سمبه کباوه دلي

سلامة سمڤورن تونكث براستري * ككلله تونكث د دالم نكري
سيتله د دغر كن تداهن * سكل قاسن كن تمبوهن
هتين بلس ساڠتله كسيهن * مناڠس تندق دياتس رباڽن
اير متان جوڭث برهمبورن * باسهله كاين كن تمبوهن
در كچل قاتكث قليهر * تتكال د دالم نكري تاجغ قور
سديكت تيدق د بري چدرا * سمسام مرساي سڠسار
نيتن قاتكث در سلام * هعدتله مات برسمسام
مڠكن د كنغ برتمبه قيلو * هنچر لوله راس هتيكث
قامن وي بونه بيت دهول * تياد ترقندغ جال تونكث
برتيته قول ردين قتري * كرجاكن تيته قرميسوري
صندڠر كات دمكين اين * قلباي ترلال امت سياڠي
تياد اكن بونه قد قررسان * مڠونس كرس لال د سارڠكن
كرس سمڤان متان قاجغ * د تيكمن داد ترس كبلاكغ
مرساي تيكم كن تمبوهن * ريهله اي قرلاهن ؟

" The queen then gave command
For calling the *bostangi* to her presence.
The *bostangi* attended, and drawing near,
The royal personage said to him;
" Take with you *Sī Tambuhan*,
" And convey her to the woods."
To which she added, in a low voice,
" Extinguish her so that she shall be no more seen.
" Dare not to vary from my orders."
The *bostangi* retired, making his obeisance.
The hearts of all who were present throbbed,
Their countenances became pale, and their bodies trembled.

They

They thought within their hearts,
This queen's disposition is most wicked;
Her mind is diabolically vile;
And over her passion she has no command.
All the princesses felt emotions of pity,
On perceiving the situation of *Kani Tambuhan.*
The queen again said,
" Let *Sī Tambuhan* be immediately taken away;
" And should you meet the prince (in the forest),
" Desire my son to come to me with speed."
*Kani Tambuhan* then arose,
And with slow steps decended (from the palace),
Followed by her consoling friend *Kani Tedahan*;
The *bostangi* walking in front of them.
To those who beheld her departing,
She appeared like the moon amongst passing clouds;
Like the moon in the fulness of her orb,
Which seems the brighter the more it is contemplated.
Every beholder was filled with compassion.
*Kani Tambuhan* did not give a look behind her.
Having reached the outer gate,
She sat down awhile to rest her feet;
Impressed with the idea
That her existence drew near to a close.
She reflected on the tenderness of her husband,
And then upon her present condition.

" There

" There appears no probability of meeting
" (said she) my lord, *Radin Inu.*"
The tears gushed from her eyes;
And her two attendants sympathised with her.
The *bostangi* said to *Kani Tambuhan,*
" Let us proceed, my lady, with more expedition,
" Towards the forest where game abounds,
" That we may the sooner find the prince."
Having reached the bank of a river,
The strand of which was beautifully smooth,
She felt extreme lassitude,
And grasped the hands of her two female friends.
Her respiration became violent
As the sound of rushing wind.
She reposed for a moment beneath a tree,
Doubtful of being able to proceed.
The *bostangi* again said to the women,
" I pray you keep moving slowly onward;
" We shall presently have passed the wood,
" And shall arrive at the hunting-ground."
*Kani Tambuhan* set forward once more,
Making an effort to draw her feet after her.
The notes of the velvet-coated birds,
Added only to her melancholy,
Serving to remind her of *Radin's* conversation,
When he amused her in the hours of repose.

They now came to a level rock,
Formed by nature like a seat.
Their conductor turning towards them, said,
" Here, my lady, is our resting place."
*Kani Tambuhan* got up and sat upon it,
Her feet hanging down from excess of fatigue.
*Kani Tedahan*, her faithful attendant, said;
" The apprehensions of your servant are strongly excited,
" Led as we are into this wilderness,
" Where there is no mark of human footstep."
These words increased the anxiety of her mistress.
And pearly drops ran down her face.
She uttered not a word,
But only wiped the tears from her eyes.
Her two attendants also wept,
And continued in a state of stupefaction.
*Kani Tambuhan* rising from her seat, said,
" Wherefore, my old man, are we brought hither?
" The day being now far advanced,
" Is the prince *Radin Mantri* still at a distance?"
The *bostangi* replied in a serious tone,
" This, my lady, is the limit of our journey.
" Your slave received command from the queen,
" To conduct your highness into this wood,
" And here to put you to death,
" On account of your cohabitation with *Radin Mantri*,

" Who

" Who was matched with a princess at *Banjar Kulan*,
" And may now refuse to take her to wife."

. . . . . .

Hearing these words from *Kani Tambuhan*
He was affected with strong emotions of pity.
Approaching, he mildly said to her,
" Pardon, O lady! whatever offence I may be obliged to commit.
" How can your slave avoid it,
" Under the terror of being put to the test of an oath?
" This day, my orders are to extinguish your life,
" And I cannot possibly evade them."

. . . . . .

" If you should meet with my lord the prince,
" Convey to him my humble salutation,
" With my wishes for perfect happiness in his marriage,
" And a long and prosperous reign."
*Kani Tedahan* having attentively listened
To all the commands of her mistress,
Was overwhelmed with grief;
And as she bent her head upon her lap,
The tears gushing from her eyes,
Moistened the garments of *Kani Tambuhan*.
" From your childhood, said she, I have taken care of you,
" Whilst we still dwelt at *Tanjong-pūra*.
" No difference ever arose between us;
" And we have been companions in misfortune.

" Your

" Your servant's wish has long been,
" That in death also we should be companions.
" Reflection only augments my grief,
" And my heart melts within me.
" Slay me first, O my father!
" That I may not witness the fate of my mistress."
The princess then said with dignity,
" Proceed to execute the commands of your queen!"
Her words thus pronounced
Excited pity in the heart of the *bostangi*,
Whose own feelings would have restrained him from the deed.
He drew his *kris*, and again he sheathed it;
But thrust, at last, the long and well-tempered blade
Into her breast, till the weapon appeared at her back.
*Kani Tambuhan* on receiving the fatal wound,
Fell without a struggle to the earth."

---

SPECIMENS of the *Pantun* or proverbial SONNET.

كوڤو٢ تربغ ملنتغ * تربغ د لاوت دهوجغ كارغ
هات د دالم منارة بمبغ * در دهول سمڤي سكارغ

تربغ د لاوت دهوجغ كارغ * بورغ نسور تربغ كبندن
در دهول سمڤي سكارغ * باڤق مود سده كڤندغ

بورغ نسور تربغ كبندن * بولون لاڭ جاته كڤتاني
باڤق مود سده كڤندغ * تياد سام مداڭ اين

بولون

بولون جاته كفتاني * دو ثوله انق مرڤات
تياد سام مداك اين * سغكه ثندي ممبوجق هات

" Butterflies sport on the wing around,
They fly to the sea by the reef of rocks.
My heart has felt uneasy in my breast,
From former days to the present hour.

They fly to the sea by the reef of rocks.
The vulture wings its flight to *Bandan*.
From former days to the present hour,
Many youths have I admired.

The vulture wings its flight to Bandan,
Dropping its feathers at *Patani*.
Many youths have I admired,
But none to compare with my present choice.

His feathers he let fall at *Patani*.
A score of young pigeons.
No youth can compare with my present choice,
Skilled as he is to touch the heart."

.....

انق دار منمبا ثريڭي * ثوتسله تمبا تغكل تالي
بيرله جيو كيكند ڤڑك * جاڠنله تون بروسق هات

" A maiden draws water from the well;
The bucket falls off, leaving only the cord.

Consent, my life, to the departure of your friend,
And do not grieve at the separation."

. . . . . .

کنتل تربغ کادر * ایکن سلاڤت د همڤسکن
جاڤن د کڤکم بار * راس هاڤت د لڤسکن

" The heron flies into the air,
And dashes down the fish it had caught.
Forbear to grasp burning embers,
Or, feeling the heat, you will quickly let them go."

. . . . . .

کرڤڭ د دالم بوله * سراهي بريسي ايرماور
سمڤي مسرة د دالم توبه * تون سورغ جاد ڤناور

" Large ants in the bambu-cane.
A flasket filled with rose-water.
When the passion of love seizes my frame,
From you alone I can expect my cure."

---

EXTRACTS from a moral and satirical POEM.

جکلو انڭڭ هندق براستري * امڤت ڤركار هندڤكو جهاري
سڤاي رومهم كلق برسري * صحبت هنداڤي سڭ كماري
ڤرتام اورغ بيغ بربڤس * كدوان اد ربيو دان لڤس
كتيڭ منجلس دان مانس موڭ * كاڤمڤت اد بدي دان بهاس
جكلو تيدق ساله سوات * جاڤنكو امبل ڤرمڤون بكيت
صحبتڤون تيدق ماهو كسيت * دودقله اڤكو سڤرت هنتو

" If

" If you, my son, are about to take a wife,
You should look for these four qualifications ;
In order that your family may be prosperous,
And your friends may have pleasure in frequenting your house.
In the first place, chuse a person of good birth ;
In the second, let her be the owner of some thousands ;
Thirdly, elegant in person and sweet in countenance ;
Fourthly, of good understanding and accomplished manners.
Should she be deficient in any one of these,
Take not such a woman to wife.
If you do, your friends will avoid your company,
And you will sit moping like a spectre."

. . . . . .

| | | |
|---|---|---|
| سڠكهڤون بيجق اورڠ سكارڠ | * | علمون باڤق فحمن كورڠ |
| بنتڠ دلاڠت داڤت دبيلڠ | * | تيدق سدر مكان هارڠ |
| چلا منچلا اوڤت مڠوڤت | * | رامي برسوال سكنڤ تمڤت |
| ڤراون سكارڠ لكون چندال | * | دڠن ترون ڤراون برسند |
| بوكنن بكي ڤراون دهول | * | باڤق منارة سوڤن دان مالو |
| سكارڠ اين بيده ترلال | * | بارڠ بچار سكلينن تاه |
| دمان باڤق انق ترون | * | انق ڤراون ڤون اد دسان |
| كلكونن ايت برباكي ورن | * | كسداهنن ايت بربوت زينه |
| كچوالي انق٢ سكارڠ اين | * | لكلاك دان ڤرمڤون سام براني |
| سام برماين كسان سين | * | سبكي اورڠ لاكي بيني |
| سكلين ايت تند علامة | * | امڤير كراڠن هاري قيامة |

" It is true that those of the present race are wise ;
They have much science, but plain good sense is wanting.

They

They are able to count the stars in the sky,
But cannot tell when their own faces are smutted.
Their employment is mutual obloquy and recrimination,
And every place is filled with inquisitive tattlers.
In these days the behaviour of young women is immodest,
Flirting and toying with the young men.
It was not the case with maidens of former times,
Who possessed much delicacy and sense of shame.
Circumstances are now very different,
And all sort of conversation is familiar to them.
Where there are a number of youthful gallants,
There you will find the young women assembled,
Whose manners assume a variety of hues.
The consequence of all this is but too obvious.
Even the children now o'days (imitate their elders),
And both boys and girls are equally forward.
They play about promiscuously together,
With all the familiarity of man and wife.
Are not such things evident signs,
That the end of the world is drawing near?"

---

EXTRACT from the ANNALS of the Kingdom of *Achin*.

مک تون کيت اينڠون مات ڤد هاريٱحد لاڤن هاري بولن ذوالقعده ڤد تاهن ١٠٨٨ مک
کرجاٴن ڤادک سري سلطان غاية شاه ڤد هاري ايت جوا دان اداله تون کيت ايت دالم
ڠخت کرجاٴن سبلس تاهن لاڤن هاري مک تون کيت اينڠون مات ڤد هاريٱحد توجه
هاري

هاري بولن ذوالحجه ڤد تاهن ۱۰۹۹ ! مک کرجاٴن تونکيت ڤاتک سري سلطان کمالة شاه ڤد هاري ايتجوا دان اداله بکند ايت دالم ڠخت کرجاٴن سبلس تاهن امڤت بولن دو هاري مکث بکند ايت ڤون د توزنکن اورغ سهدان اداله کرجاٴن زاج ڤرمڤون دالم نکري اچه دار السلام امڤت اورغ اداله لمان کرجاٴن ايت انم ڤوله تاهن سمبيلن بولن توجه بلس هاري مک کرجاٴن سلطان بدر العالم شريف هاشم جمال الدين ڤد هاري ربع ذو ڤوله هاري بولن ربيع الاخر ڤد تاهن ۱۱۱۱ دان اداله تون کيث ايت دالم ڠخت کرجاٴن دوتاهن امڤت بولن دو بلس هاري مک بکند ايتڤون داتغ رحمة درڤد الله تعالي هابس کارت کاکي تاڠنڠ دان سمبهيغ ڤون تياد کواس لاڴ مک د معزو اکنديرين درڤد کرجاٴن مک کلورله اي کنتجغ مک بکند ايتڤون مات ڤد تاهن ۱۱۱۳ مک کرجاٴن تونکيت ڤرکاس عالم ابن ابراهيم ڤد هاري سبت توجه بلس هاري بولن رمضان دان اداله بکند ايت دالم ڠخت کرجاٴن دو تاهن تيڴ بولن دو ڤوله هاري مک بکند ايت د تورنکن اورڠله اي درڤد کرجاٴنن ڤد هاري اربع توجه هاري بولن محرم دان ترانترله کرجاٴن ايت کير۲ تيڴ بولن لمان ڤد تاهن ۱۱۱۵ مک کرجاٴن انق تونکيت بدرالعالم يغ برکلر ڤاتک سري سلطان جمال العالم

"The king our sovereign died on Sunday the eighth day of the month *zu'l'kàdah*, in the year 1088 (1677), and *Paduka Sri sultan Ghayat Shah* began his reign on the same day. He sat on the throne during the period of eleven years and eight days, and died on Sunday the seventh day of the month *zu'l'hijjah*, in the year 1099 (1687), upon which day also *Paduka Sri sultan Kamalat Shah* became king, and his reign lasted eleven years, four months, and two days, when he was deposed. After this there was a succession of four queens, on the throne of *Achin*, the seat of peace, and these female reigns continued during a period of sixty years, nine months, and seventeen days. *Sultan Beder al-ālam Sherīf Hāsham Jamāled-dīn* ascended the throne on Wednesday the twentieth day of the month *rabi'al akhir*, in the year 1111 (1699), and when he had reigned two years, four months, and twelve days, it pleased

God in his mercy to visit him with contractions in his feet and his hands, so that he was no longer able to perform the offices of prayer; upon which he voluntarily abdicated the government, and retired to a place called *Tanjong*, where he died in the year 1113 (1701). On Saturday the seventeenth day of the month *ramadan*, *Perkasa Alam ibn Ibrāhīm* obtained the crown and had reigned only two years, three months and twenty days, when he was deposed from his government on Wednesday the seventh day of the month *muharram*. After an *inter-regnum* of about three months duration, in the year 1115 (1703), the son of *Beder al-ālam* succeeded to the throne, by the title of *Paduka Srī sultan Jamāl al-ālam*."

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The MEMOIRS of *Kei Damang* and his FAMILY, written by *Inchī La'ūdīn*, his youngest Son, thus conclude.

شهدان سلام ڤنڠكل ايهند ايت تياد بركتاهون سكل انق كي‌دمڠ ماسڠ۲ مناره ڤرچنتاءن درڤد سبب منڠكلكن نكري سمڠك سكل انقند يڠ لكلاك برجالن ممبواكن انتوڠن ماسڠ۲ ڤد تيڤ۲ نكري اورڠ اديڠ تڠكل د دالم ڤولو ڤرچ اديڠ لال كتانه بالي اد يڠ ڤرڠ د تانه جاوا دمان نكري يڠ تياد د دالم ڤرنته كمڤني هلند دسناله تمڤت برهنتي لڤسان بورڠ تربڠ دمان اد بوه كايو ماسق دسناله تمڤتن برهڠكف شهدان اداله سڤرت هايم كايلاڤن ايبو دمان اد اورڠ يڠ كاسه دان سايڠ دسناله تمڤت بڤرهمباكن‌ديري دمكين سكل انق كي دمڠ سلام ڤنڠكل بكند مات سڤاي تاه سكل تون۲ بارڠ يڠ مماچ سورة اين ادڤون ڤركتاءن د دالم سورة اين سڤرت دليهت دڤن مات كدو اكن ڤرانتوڤن انق كي دمڠ اديق برادين ملڤنكن الله سبحانه وتعالي جوڠ يڠ مڠتاهوي همبان بورق دان بايق دالم دنيا اين

" From the period of the loss of their noble father, it is not to be conceived

conceived what cares and troubles have been experienced by every individual of the family of *Kei Damang*; the consequence of having left their native land of *Samangka*. The sons were separated and scattered over various countries, as their fortunes happened to lead them. Some remained in the island of *Sumatra*, some proceeded to the island of *Bali*, whilst others sought those parts of *Java* which lie beyond the jurisdiction of the Dutch Company. Such were their resting places. Like birds they directed their flight to wherever the trees of the forest presented them with edible fruit, and there they alighted. They were in the state of chickens who had lost their careful mother. When they found persons who were disposed to favour and compassionate them, to those they devoted their services. Such has been the condition of *Kei Damang's* sons since the death of their noble parent. For the information of all respectable persons desirous of knowing their story, this narrative has been committed to writing, and so faithfully, that those who read may consider themselves as eye-witnesses of the adventures it relates. But the Almighty alone knows what is good and what is evil for (or, of) his servants in this world."

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## Extracts from Legal and Theological Works.

اين باب ڤد مڤتاكن سمبهيڠ ڬرهان كدو يايت ڬرهان متهاري دان ڬرهان بولن سبرمول مڬ
صلما تياد كتهون حقيقة ڬرهان متهاري كارن چهيان درڤد درين جو تياد اي بروبه تناڤ
ڬرهان بولن ايت كارن تياد چهيان ڤد درين هان اي مڠمبل درڤد بندرڠ دان ترڠ چهيان
متهاري جو اڤبيل ترلندڠله بولن دڠن سبب ملنتڠ بوم انتران دان انتار متهاري مڬ جديله
اي تياد برچهاي

" The

" The subject of this chapter is the prayers to be used on the occasion of eclipses of both kinds, namely, those of the sun and those of the moon. In the first place (it should be mentioned that) the learned have not ascertained the true nature of the eclipse of the sun, for shining as he does with his own light, it should not be liable to variation. But with respect to the eclipse of the moon, as she has no light in herself, and only derives it from the brightness of the sun, it follows that when that light is hid from her by the earth's being in the line between her and the sun, she should become obscured or eclipsed."

. . . . . .

مڤرت اڤام چهاي متهاري يڠ لڤه چهيان کڤد بولن کارن چهاي بولن ايت تياد چهاي درين هان چهاي ايت چهاي متهاري جو پات ڤدان دان هان يڠ بولن ايت برولہ ڤنچاس جو درڤد چهاي متهاري درکارن اتولہ کيت ليهت ترکادڠ اد بولن ايت برچهاي دڠن چهاي يڠ سمڤرن دان ترکادڠ اد اي برچهاي دڠن چهاي يڠ کورڠ دان ترکادڠ تياد اي برچهاي ايت

" Thus it is (speaking of the visibility and invisibility of the Deity) with the light of the sun which is transmitted to the moon; for the light of the latter is not its own proper light, but only that of the sun communicated to it, and consequently the moon possesses only a reflected light from that of the sun. On this account it is that we sometimes see the moon shining with a full, and sometimes with a diminished light, and that at other times she is entirely deprived of light."

. . . . . .

اداله قبلة ايت برلاين۲ سبب برلاين۲ بنو مک قبلة بنو مصر اداله بنتڠ قطب بربتولن دڠن بلاکڠ تليڠ کيري دان قبلة بنو عراق بربتولن بنتڠ قطب دڠن بلاکڠ تليڠ کانن دان قبلة کبياکن بنو يمن بربتولن بنتڠ قطب دڠن هداڤن فيهق کيري دان قبلة بنو شام بربتولن بنتڠ قطب

قطب دڠن فيهق بلاکڠ دان قبلة بنو ڬجرات بربتولن بنتڠ قطب دڠن باه فيهق کانن دان قبلة کبياکن نکري ملايو دان اچه بربتولن بنتڠ قطب دڠن لمبڠ کانن فيهق هداڠن

" The *keblat* (or direction of the face in prayer) varies according to the different situation of countries (with respect to the temple of *Mecca*). For the *keblat* of EGYPT the North star must be brought to bear in a direction from the hinder part of the left ear; for that of IRAK, in a direction from the hinder part of the right ear; for that of most part of YEMEN, from the fore part of the left side; for that of SYRIA, from the back; for that of GUJERAT, from the right shoulder; for the *keblat* of most *Malayan* countries and of ACHIN, the North star must be in a direction from the fore part of the right flank."

. . . . . .

مک دچرتراکن سۏرڠ کڠد نبي صلي الله عليه وسلم بهوسن اک مليهت بولن مک نبي الله ڤون ڤواس دان دسورهن اکن سکل مانشي مموساکندي دان اڤبيل ڤوساله کيت دڠن سۏرڠ شکس يڠ عادل تيک ڤوله هاري کنڤ مک واجبله کيت بوک ڤواس جکلو تياد مليهت بولن دان تياد غبار سکالڤون دان اڤبيل مليهت بولن ڤد سوات نکري مک واجبله ڤواس ڤد نکري يڠ موافقة تمڤت تربت متهارين کارن برسمان تمڤت تربتن دان جک تياد موافقة تمڤت تربت متهاري مک تيداله واجب ڤواس ڤد نکري يڠ تياد مليهت بولن ايت کارن مليهت بولن اين برلاينليينن سبب برلاينليينن تمڤت تربت متهاري

" Upon a person's saying to the Prophet (on whom be the blessing of God, and peace), I see the (new) moon, he began his Fast, and he gave command to all men to fast also. When the fasting shall have been duly observed for thirty complete days, of which a respectable person is to bear testimony, it is proper to discontinue it, although the moon should not then have become visible, nor any vapour arisen to obstruct the view

of it. When the (new) moon has been observed from any town, it is incumbent upon the inhabitants of any other town agreeing with the former in respect to the time of sun-rise (situated in the same meridian), to commence their Fast also, in consequence of such agreement; but where a coincidence with respect to the time of sun-rise does not exist, it is not required that the Fast should take place in that town where the moon has not yet been seen, because the difference of the time of her becoming visible may be occasioned by the difference of the time of sun-rise at the two places (that is, by the difference of their longitude)."

. . . . . .

مک سيکيان دکتهوي دان دکنل دان داعتقادکن دان دعملکن اڤ ارت لااله الا الله ايت دڠن بهاس عربي دان اڤ ارتين دڠن بهاس ڤراسي دان اڤ ارتين دڠن بهاس اورڠ ڤاسي ادڤون کلمه توحيد لااله الا الله ڤد بهاس عربي لَاَنِيَّةَ لِيَ اِلَّا اللّٰهَ ارتين تياد وجودک هان الله دان ارتين دڠن ڤراسي نِيسْتِ هَسْتِي مَنْ مَگَر اللّٰهَ ارتين تياد وجودک هان الله دان ارتين ڤد بهاس اورڠ ڤاسي سڤرت يڠ ترسبت ڤد ارت بهاس عربي دان يڠ ترسبت ڤد بهاس ڤراسي ايت مک حاصل سکل ارت يڠ ترسبت ايت دان مقصود سکل يڠ ترسبت منتوحيدکن ذات الله تعالي دڠن سکل کسمڤرنان لاڠ مڤتاکن کڤتان کبسارن دان کملياتن دالم کاسانن ايت

" It behoveth us to know, and to bear in mind, and to believe, and to regulate our actions by the meaning of the words لااله الا الله in the Arabic language, in Persian, and in the language of the people of *Pasē* (the Malayan). This symbol of Unity signifies in Arabic, " I have no other existence than that of God." As rendered in Persian it has the same meaning, and in the language of *Pasē* it has likewise the above-mentioned signification. Now the result of all these meanings and the intention of all that has been stated is to prove the Unity of the essence of the Almighty,

Almighty, with all his perfections, and also make manifest his greatness and his glory comprehended in that Unity." (This perversion of the meaning of the well-known Mahometan symbol or profession of faith, "there is no god but God," appears to be a pious fraud of some sect, to answer the purposes of their mystical doctrine. *Pasē* here spoken of was formerly a city of considerable note, on the northern coast of Sumatra, afterwards subjected to the dominion of *Achin*, and reduced to insignificance. The book from whence these extracts are made, written in a fine hand and with uncommon accuracy, was probably composed at that place.)

. . . . . .

افكال الله سبحانه وتعالي منجديكن روح القدس ارتين پاو يڠ سوچ مك فرمان الله تعالي كڤدان ايت اڠكوله سڤرت چرمن دان دڠن ديكو جو يڠ مليهت كڤد سكل يڠ موجود سكله براڤ لمان جاد روح القدس ايت مك دجديكن الله تعالي ارواح ارتين سكل پاو مك اداله روح القدس ايت ڤوهن قد ارواح دان ارواح ايت چاوڠ قد روح القدس تناڤ چاوڠ يڠ تياد چري درڤد ڤوهنن دان يڠ تياد تڠكل درڤدان

"When God Almighty had created the Holy Ghost, that is to say the pure Spirit, he said unto him, thou shalt be as a mirror, and in thee alone shall be beheld all existing things. Some time after the creation of the Holy Ghost, God created all spirits or souls, and the Holy Ghost is to all spirits what the stem is to the branches, and they are to him what the branches are to the stem; but branches which cannot be separated from their stem nor fall off from it."

. . . . . .

بهو تياد اد وجد لاين درڤد وجود الله مك سكل وجود يڠ باڤق يڠ پات اين ڤون مپتاكن وجودن

وجودن يڠ اس ايت جو دان سكل صفة يڠ باڤق يڠ ڤات اين ڤون مڤتاكن صفاتن يڠ اس ايت جو دان سكل فعلن يڠ باڤق اين ڤون مڤتاكن فعلن يڠ اس ايت جو

" Now there is no other existence distinct from the existence of God, and all these numerous objects (of sense) serve only to manifest the existence of the One; so also do all visible qualities and visible attributes serve only to manifest His sole existence."

. . . . . .

برڠسياڤ مڠهوي ڤركتاٴن يڠ ترسبت اين نسچاي دكهويڤاله داتڠن درڤد الله دان كمبلين ڤون كڤدان دان نسچاي دكنلڤاله وجود درين يڠ ظاهر اين تياد لاين درڤد وجود الله

" Whoever understands the words above-mentioned will certainly know (what is meant by) his proceeding from God, and his (ultimate) return to Him, and will certainly be aware that his own external nature is not distinct from the essence of the Deity."

. . . . . .

مكٴ دركارن انيله د باو اوله ستڠه درڤد سكل علما مثال اڤام امبق دڠن اير مكٴ درڤد فيهق مظهرن دان اسمان امبق ايت لاين درڤد اير ادڤون جكٴ كو تيلكٴ دان كوفكركن درڤد فيهق حقيقتن دان باطنن امبق ايت تياد لاين درڤد اير هان يڠ لاينن ايت ڤد نمان ظاهرن ايت جو

" It is with this object that some of the learned commentators have adduced an example (of identity and diversity) in the instance of " wave" and " water;" for with respect to appearance and name, the wave is to be distinguished from the water; but if you view and consider them with respect to their real, internal nature, wave is not distinct from water, or only so far as regards exterior form and name."

GENESIS,

## GENESIS, Chap. XLV.

شهدان مک یوسف تیداله بوله منهاي درين لاڠ دهداڤن سکلين اورڠ يڠ بردير دسسين
ايت مک اي مپروله سورهله سکلين اورڠ کلور درڤد سسيک مک تيداله اد سورڠ تڠکل
سرتان اڤبيل يوسف ماو مپتاکن درين کڤد سودار٢ن • مک اي ڤون پارڠکنله سوران دڠن
تڠيسنن سهڠک مک اورڠ مصري سده دڠر دان اورڠ ايسي استان فرعون لاڠ سده دڠر
ايت • مک يوسف ڤون کتاله کڤد سکل سودران اک انيله يوسف لکيکه بڤاک اد هيدڠ
مک سودار٢ن ايت تيداله سمڤت مپاهت ڤدان اوله کارن برکنتارنله مريکيت درڤد هداڤنن •
دان يوسف کتاله کڤد سکل سودران برهمڤيرله اڤاله کڤداک مک اورڠ ايت برهمڤيرله لاکڤون
کتاله اي اک انيله يوسف سودار کام يڠ کام سده جول کنکري مصر • هان سکارڠ جاڠنله
کام برسوسه دان جاڠنله ڠرن هتيم اوله کارن کام سده جول اک کماري کارن اکن مڠهدوڤي
کامورڠ الله سده مپوره داک ڤرڠ دموک کام • سبب سکارڠ تله اد دو تاهن کلڤارن دالم
تانه اين دان لاڠ تڠکل ليم تاهن يڠ سلمان بوکن اکن جاد ڤنعکالا٢ن دان ڤنوين • تنتاڤ
الله سده مپوره اک ڤرڠ دموک کام سڤاي جديکن کام اکن ڤڠکلن دياتس بوم دان
ممبريکن ڤد کام هيدڠ٢ن اکن کلڤوتن بسر • سکارڠ ڤون بوکن کام اين سده مپوره اک
کماري هان الله جوڠ يڠ سده اڠکت اک اکن باڠ ڤد فرعون دان اکن تون ڤد سکنڤ
ايسي استنان دان مڠکو بوم ڤد سلوره تانه مصر • برسکراله ديري کام دان ڤرکيله مودق کڤد
بڤاک مک کام اکن کات کڤدان دمکينله کات انقم يوسف بهو الله سده اڠکت اک اکن
تون ڤد سلوره تانه مصر داتڠله هيلر کڤداک دان جاڠنله تون برلين • مک اڠکو اکن دودق
دتانه جوشن دان اکن اد دکت کڤداک اڠکو اين دان سکل انقم دان سکل چچوم دان
کمبڠ دمب٢م دان لمبو٢م دان بارڠ سسوات يڠ اد ڤدام • مک اک هندق ڤيار اڠکو
دسيت کارن لاڠ ليم تاهن کلڤارن ننت داتڠ سڤاي جاڠن اڠکو کن کڤڤا٢ن اڠکو اين دان

اينسي رومهم دان سكل لاين٢ يغ اد سرتام • مك بهو سسغكهن مات٢ سكل كام اد مليهت دان مات اديقك بهمين ايت بهو مولتك يغ بركات كقدام • مك ممبريتاله كام كقد بقاك سكل كملياءنك د دالم مصر دان سكل سسوات يغ كام سده ليهت ايت مك برسكراله ديري كام دان بواله بقاك هيلر كماري اين • لال اي بردكقله ليهر بهمين اديقن دان مناعسله دان بهمين قون مناعسله لكت قد ليهرن • لاكقون اي مغوچڤ سكل سودران دان مناعسله اتس مريكيت دان كمدين درقد ايت برتوترله سكل سودران دغن دي • ستله سوار كدعارنله دالم استان فرعون مغتاكن سودار٢ يوسف ايت سده داتغ مك اداله ايت بايك قد مات فرعون دان قد مات سكل ساكين • ادقون برسبداله فرعون كقد يوسف كتاله كقد سودار٢م بوتله اوله كام قركار اين ياءيت موتله بناتغ٢ دان برجالنله قرك ماسق كتانه كنعان • دان امبله باو باڤ كام دان ايسي رومه كام سرتام دان داتغله كقداك مك اك اكن ممبري قد كام يغ ترءتام درقد تانه مصر دان كام بوله ماكن لمق تانه اين • كارن اتسم قاسنك اين جوك بوتله كام بكيت امبلله بك كام دردالم تانه مصر ببراڤ قداتي اكن كانق٢ كام دان اكن بين٢ كام دان هندقله كام باو باڤ كام داتغ كماري • دان جاعنله مات كام رندو اكن سكل سرب رومه كام كارن يغ ترءتام درقد سكنف تانه مصر ايت اكن اد بك كام • مك اورغ بني يسرايل ايت بوتله دمكين جوك مك يوسف قون بريله قد مريكيت ببراڤ قداتي سقرت اكن قاسن فرعون دان لاك دبرين بكل قد جالن • اركين مك دانكراهين قول ماسغ٢ قد سسورغ قرسالن كاين هان قد بهمين دبرين تيك راتس كفغ قيرق دان ليم قرسالن • دان سباكي لاك قد بقان دكيرمن سقوله ايكر كلدي جنتن سارت دغن بارغ يغ ترقيله دردالم تانه مصر دان سقوله ايكر كلدي بتين سارت دغن كندم دان روتي دان لاوق اكن بقان قد جالن • دان دسورهن سودار٢ن قرك برجالن مك برجالنله اي دغن دكتان كقدان جاعنله كام برچدرا دجالن • مك قركيله مريكيت مودق دردالم مصر دان داتغله ماسق تانه كنعان كقد يعقوب بقان ايت • تتكال ايت مركيت ممبريتاله قدان اوجرن يوسف لاك اد هيدف دان سغكه٢ اد اي مغكو بوم قد سلورغ تانه مصر تتكال ايت مرچاله هتين كارن تيداله اي

قرچاي

ترچاي ڤد مريكيت ٭ تتاڤ اڤبيل دي سده هابس توتر سكل كات٢ يوسف ايت ڤدان يغ تله دكتاكنن ڤد مريكيت دان اڤبيل اي ليهتله سكل ڤداي يغ يوسف سده كيرم اكن ممباو دي مك پاو يعقوب بڤان ايت سده جاد هيدڤ ڤول ٭ مك كتاله يسرايل ڤداله جوڠ يوسف انقك لاك اد هيدڤ اك ماو ڤرڠ دان هندق ليهت دي دهول درڤد اك مات ٭

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## The Gospel of St. Matthew, Chap. vi.

ايغتله جاڠن كام ممبري صدقهم دهداڤن مانسي اكن كارن دليهت اولهن ملينكن تياد اد ڤد كام بارغ ڤهال سام بڤام يغ اد دسورڠ ٭ سبب ايت اڤبيل اڠكو ممبري صدقه جاڠنله سوره اورغ برتيڤ نفيري دهداڤنم سڤرت اورغ منافق سده بياس بربوت دالم كنيسه دان لبه٢ سڤاي مريكيت دحرماتي اوله مانسي دڠن سسڠهن اك برسبد ڤد كام ديورغ اكن تريم ڤهلان ٭ تتاڤ تتكال اڠكو ممبري صدقه جاڠن بير تاڠنم كيري مڠهوي اڤ دڤربوت تاڠنم كانن ٭ سڤاي صدقهم دبري برسمبوني مك بڤام يغ مليهت سسوات يغ تربوني اي سنديري جوڠ اكن ممبالس ايت ڤدام پات٢ ٭ مك اڤبيل اڠكو سمبهيغ جاڠن كام برلاك سڤرت اورغ منافق دالم كنيسه دان ڤد ڤنجور لبه٢ سڤاي اي كليهتن ڠرغ كڤد مانسي مسڠكه جوڠ اك برسبد ڤد كام بهو ديورغ اكن تريم ڤهلان ٭ تتاڤ اڠكو اين مڠكال اڠكو هندق سمبهيغ لماسقله كدالم بيلقم دان كنچيكنله ڤنتوم لال بردعا كڤد بڤام يغ اد دتمڤت يغ غايب مك بڤام يغ مليهت سسوات يغ غايب اكن ممبالس ايت ڤدام پات٢ ٭ مك بلمان كام سمبهيغ جاڠنله كام مڠولغ٢ كات٢م دڠن سي٢ سڤرت اورغ باڤق كارن مريكيت سڠك بهو اي اكن دڤردغركن اوله كبڤاكن كات٢ن ٭ هباي جاڠنله كام جاد سڤرت مريكيت كارن باڭ كام تاه سكل بارغ يغ برڠون ڤد كام دهول درڤد كام منت دعا كڤدان ٭ سبب ايت هندقله كام سمبهيغ دمكينله بهين يا باڭ كامي يغ اد دسرڠ نمام دڤرسچيله كران كرجا نم داتغله كهندقم

كهندقم جديله سڤرت دالم سورڬ دمكينله د٘اتس بوم • رزقي كامي سهاري٢ بريله اكن
كامي ڤد هاري اين • دان امڤنيله ڤد كامي سڭل كسلاهن كامي سهڠكن كامي اين مڠمڤوني
ڤد اورڠ يڠ برساله كڤد كامي • دان جاڠنله هنتر كامي كڤد ڤرچوبا٘ن ملينكن لڤسكنله كامي
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جكلو كام مڠمڤوني ڤد مانسي سڭل كسلاهن مك بڤام سماوي لاڬ مڠمڤوني ڤد كام •
تتاف جكلو تياد كام مڠمڤوني ڤد مانسي سڭل كسلاهن مك تياد جوڬ بڤام اكن مڠمڤوني
كسلاهنم • لاكڤون منكال كام برڤواس جاڠن برلكوم سڤرت اورڠ منافق دڠن مورڠ مكام
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ڤد بڤام جوڬ يڠ اد دتمڤت يڠ غايب مك بڤام يڠ مليهت سسوت يڠ تربوني
اكن ممبالس ايت ڤدام پات٢ • جاڠنله كام برسمڤن بڭ دريم بند٢ د٘اتس بوم دمان
ڬيكس دان كراتن ممبنساكن دان دمان اورڠ ڤنچوري مڠكرق ترس اكن منچوري • ملاينكن
هندقله برسمڤن بڭ دريم بند٢ د٘دالم سورڬ دمان بوكن اد ڬيكس دان بوكن اد كراتن
ممبنساكن دان دمان اورڠ ڤنچوري تياد مڠكرق ترس اكن منچوري • كارن بارڠ دمان اد
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يڠ د٘دالم ايت جادڬلف بوكن كڤالڠ ككلاڤن ايت • بارڠ سورڠ تياد سمڤت دڤرهمب
كباوه دو تون كارن تداڤت تياد اي ممبنچي ساله سوات دان مڠاسه يڠ لاين اتو اي برلكت
ڤد ساله سوات دان مليهت موده يڠ لاين تياد كام سمڤت دڤرهمب كباوه الله دان كباوه
برهال • سبب ايت اك برسبد ڤد كام جاڠنله برچنت اكن ديري كام اڤ كام اكن ماكن
دان اڤ كام اكن مينم دان جاڠن اكن توبه كام اڤ كام اكن ڤاكي بوكنكه ديري ايت ترلبه
درڤد مكانن دان توبه درڤد ڤكاين • ليهتله بورڠ٢ دادر بهو تياد اي منابر دان تياد مڠتم
دان

دان تياد كمفلكن اڤ٢ كدالم جلاڤغ مك بڤام سماوي ڤيراكن دي ايت بوكنكه كام اين ترلبه اُتمَ درڤد اي ايت * سياڤ كراڠن درڤد كام دڠن برچنت سمڤت تمبه ڤد لمبكان سوات جڤك جوك * دان اكن ڤكاين مڠاڤ كام برچنت هندقله مڠامت٢اي بوغ باكغ دڤادغ بكمان اي برتمبه تياد اي بكرج دان تياد اي مڠنته * تناڤ اك برسبد ڤد كام بهو راج سليمان سندیري دڠن سكل كملياتن تياد ترهياس سڤرت ستڠكي بوغ ايت * ادڤون جكلو الله مڠهياسي بكيت رمڤت دڤادغ يغ سمارين اد دان ايسڤن تربوغ كدالم تدور بوكنكه لبه ڤول كام هي قوم يغ كورغ ايمان * سبب ايت جاڠنله كام برچنت سمبل اوجر اڤاته كامي اكن ماكن اتو اڤاته كامي اكن مينم دان اڤاته كامي اكن ڤاكي * كارن اورغ باڤق مننتت سكل ڤركار اين ملينكن بڤام سماوي مڠتهوي بهو كام برُوسه اكن سكلين ڤركار اين * تناڤ دهول هندقله مننتت كرجاَن الله دان عدالتن مك سكلين ڤركار اين دتمباهي ڤد كام * مك جاڠنله كام برچنت اكن كيسوقن هاري كارن ايسق ايت اكن ڤلهراكن سندرين چوكڤله جوك كجهاتنن ڤد سسوات هاري ٭

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